

PART I.

OFFICE ROUTINE.

This part of the report is drawn up in accordance with instructions from the Government of India communicated in G.O., No. 824, Public, dated 17th November 1906. As regards the staff, the only item that requires mention is that Mr. Krishna Sastri had privilege leave for 30 days from 10th July to 8th August 1906. The menial establishment has been strengthened by the appointment of an attender sanctioned in G.O., No. 895, Public, dated 11th December 1906.

TOUR OF THE ASSISTANT SUPERINTENDENT.

2. The programme sketched in paragraph 12 of the last *Annual Report* was revised in accordance with instructions of the Government of India conveyed in G.O., No. 824, Public, dated 17th November 1906, and submitted with my letter No. 570, dated 28th November 1906. This programme could not be carried out in its entirety in consequence of my visit to Calcutta and Sarnath to meet the Director-General of Archaeology and the Epigraphist to the Government of India, sanctioned by G.O., No. 109, Public, dated 5th February 1907, and G.O., No. 128, Public, dated 12th February 1907. Slight alterations had also to be made in the programme, in consequence of the detention of my Assistant Mr. Subrahmanya Aiyar as juror in the Court of the Additional Sessions Judge at Ootacamund. I had to wait for him at Chittoor for about a week after the Christmas holidays, and this interval I utilized in examining a number of villages in the vicinity. Kâñippâkkam, Yâdamari, Vêlkûru, Kalavagunṭa and Pulikal were inspected. Pûtalapaṭṭu in the North Arcot district was added to the programme and visited by me in expectation of finding Bâṇa inscriptions. The vicinity of Pûtalapaṭṭu was also examined with the same object. A few Vijayanagara inscriptions of no particular importance were all that could be found and impressions of them were prepared.

DIARY.

1906

December 10th.—Started from Ootacamund.

- „ 13th.—Arrival at Puṅganûr by way of Chittoor.
- „ 14th to 23rd.—Puṅganûr.
- „ 24th.—Broke camp at Puṅganûr.
- „ 25th to 1st January 1907.—Christmas Holidays.

1907

January 2nd to 9th.—Chittoor.

- „ 10th.—Arrival at Pûtalapaṭṭu.
- „ 11th to 18th.—Halt at Pûtalapaṭṭu.
- „ 19th.—Started from Pûtalapaṭṭu.
- „ 20th.—Copied a rock inscription at Kaṭṭamachchi on the way to Pôlûr.
- „ 21st.—Arrival at Tirumalai near Pôlûr.
- „ 22nd to 25th.—Halt at Tirumalai.
- „ 26th.—Arrival at Madras.
- „ 27th to 5th February.—Halt at Madras.

February 6th to 9th.—Madras to Calcutta. Broke journey at Vizianagram.

- „ 10th and 11th.—Halt at Calcutta.
- „ 12th.—Arrival at Benares.

DIARY.

1907

February 13th to 22nd.—Halt at Benares.

„ 23rd and 24th.—Gazetted Holidays. Paid a flying visit to Allahabad (at my own expense) to have a look at the Aśoka pillar.

„ 25th.—Started for Calcutta.

„ 26th.—Arrival at Calcutta.

„ 27th to 3rd March.—Calcutta to Madras. Broke journey at Berham-pur and Ongole.

March 4th to 7th.—Halt at Madras.

„ 8th.—Started for Tiruvadamardûr.

„ 9th to 12th.—Halt at Tiruvadamardûr.

„ 13th.—Arrival at Madura.

„ 14th and 15th.—Halt at Madura.

„ 16th.—Arrival at Mēlûr.

„ 17th to 19th.—Halt at Mēlûr.

„ 20th.—Return to Madura.

„ 21st.—Arrival at Trichinopoly.

„ 22nd.—Halt at Trichinopoly.

„ 23rd and 24th.—Journey from Trichinopoly to Ootacamund.

TOURS UNDERTAKEN BY THE ESTABLISHMENT.

3. In accordance with a requisition from the District Judge of Vizagapatam made at the request of the plaintiffs in O.S. No. 18 of 1903, Mr. Krishna Sastri proceeded to Amarâvati in the Guntur district to copy an inscription. His journey to Amarâvati was approved in G.O., No. 410, Public, dated 1st June 1906. He started on the 13th September and returned on the 22nd idem with impressions of the inscription of which the plaintiffs wanted to file a copy. A transcript was made of it and an authenticated copy forwarded to the District Judge with one set of impressions.

Mr. Krishna Sastri started on his regular tour on the 11th November 1906 and copied inscriptions in the Cuddapah district until the 13th December, when he joined me at Puṅganûr. He returned to head-quarters on the 4th January 1907. Mr. Venkoba Rao's tour began on the 10th October 1906 and he inspected a number of villages in the Madura and Tanjore districts. He returned to Ootacamund on the 11th January 1907. Mr. K. V. Subrahmanya Aiyar left Ootacamund on the 8th August 1906 on his first tour and visited Âṇaimalai, Māṅgulam and Kîladi near Śilaimāṇ in the Madura district. He then went to Madras and the Seven Pagodas and subsequently copied inscriptions in the South Arcot district. On his way back he went to Danâyakankôṭṭai in the Coimbatore district and returned to head-quarters on the 14th October 1906. After the Christmas Holidays he joined me at Pûtalapattu. During my absence in Northern India he copied inscriptions in the Pudukkôṭṭai State and the Tinnevely district and joined me again at Tiruvadamardûr.

THE YEAR'S WORK.

4. The preparation of the *Annual Report* for 1905-06 and the correction of several proofs of it kept me and the establishment engaged until the 12th June 1906. Three articles were drawn up by me for publication, viz.—

(1) "Two Uttaramallûr inscriptions of Parântaka I." for the Director-General's *Annual* for 1904-05.

(2) "Ambâsamudram inscription of Varaguna-Mahârâja" for the *Epigraphia Indica*, Vol. IX.

(3) "Grâmam inscription of Parântaka I." for the Director-General's *Annual* for 1905-06.

Proofs of the *Epigraphia Indica* occupied a considerable portion of our time, though not to the same extent as in the previous year. Preliminary transcripts were made of about 400 epigraphs on stone as well as of two Pândya copper-plates brought to light by Mr. Venkoba Rao. The Chôla and Pândya dates discovered in the previous year were examined and transcripts of them submitted to Professor Kielhorn for verification. The index of Vol. VIII. of the *Epigraphia Indica* was begun and completed in accordance with G.O., Nos. 865-67, Public, dated 4th December 1906. As I returned to head-quarters somewhat later than usual, I could not take up the examination of the tickets of the index, which are now being copied in alphabetical order. As soon as a clean copy is made, it will be sent to the Calcutta Press and I shall check the entries in the first proof. Impressions of the stone inscriptions collected by Mr. Butterworth in the Nellore district (numbering more than 900) had been sent to me in 1905-06. These were all examined during the period under report and identified with the help of the texts printed in the volume of Nellore inscriptions edited by Messrs. Butterworth and Venugopaul Chetty. The printed texts of them were in doubtful cases checked with the impressions and an article on the ancient history of Nellore was attempted. The paper is now in an advanced stage and will be completed soon after this report is despatched, and published in the *Indian Antiquary*. Impressions of two of the copper-plates printed in the Nellore volume (Nos. 7 and 8 of appendix A) were taken and furnished to Professor Hultzsch, at his request, for publication in the *Epigraphia Indica*. The originals of six Vijayanagara grants published in the same volume, which had to be deposited in the Madras Museum, were obtained from the Collector of Nellore, and mechanical copies of them were prepared for reference (Nos. 1 to 6 of appendix A).

CONSERVATION.

5. Under this head the following items deserve to be noted:—

(1) The Collector's cutcherry buildings at Nellore are being demolished and the inscribed stones built into them—ten in number found so far—have been taken out by the Public Works Department for conservation. Mr. Butterworth very kindly gave me intimation of the demolition, and orders were issued in the Public Works Department, at my request, directing the conservation of the inscribed stones.

(2) The Executive Engineer, North Arcot division, asked me if the Kônâr temple (*i.e.* the ruined Vishnu temple called Gôvindapâdi in its inscriptions) at Tirumâlpuram in the Walajanagar tâluka was worthy of conservation. He was informed that the temple contained ancient Chôla inscriptions and that it probably came into existence about the end of the 9th century A.D. From an epigraphical point of view the temple is certainly worthy of conservation.

(3) The temple at Laddigam in the Puṅganûr Zamîndârî of the North Arcot district was built during the reign of the Chôla king Kulôttuṅga I. (A.D. 1070 to 1118) and deserves to be conserved.

(4) At Minikibanda in the same Zamîndârî is a rock containing an inscription of Kulôttuṅga I. Quarrying for stone has been going on in the vicinity of the rock for a pretty long time. This is dangerous and must therefore be put a stop to. I personally spoke to the Zamîndâr of Puṅganûr about items (3) and (4) and he promised to issue the necessary orders. The Collector of North Arcot was also subsequently addressed on the point.

(5) The central shrine of the Śivayôganâthasvâmin temple at Tiruviśâlûr in the Tanjore district probably came into existence during the period of Pândya ascendancy in the Tamil country and may be assigned roughly to the 9th century on epigraphical grounds. The *gôpura* of the temple was built by the Chôla king Vikrama-Chôla (No. 52 of 1907). I would recommend the inclusion of the temple under protected monuments, if arrangements cannot be made for its conservation at the public expense.

6. In the following cases inscriptions threatened with destruction were copied on receipt of intimation :—

(1) The old ruined temple near Śilaimān Railway station in the Madura district was proposed to be rebuilt by the villagers. The inscriptions on the basement, which was intact, have been copied (Nos. 447 to 449 of 1906).

(2) At Grāmam in the South Arcot district is an ancient Śiva temple (now called Śivalôkanâtha) which is being rebuilt. All the inscriptions found on its walls have been copied (Nos. 180 to 198 of 1906).

(3) On a casual visit to the ruined Śiva temple at Pêrangiyûr in the South Arcot district in December 1905 I was informed that there was a proposal to rebuild it. All the inscriptions found on its walls have been copied during the period under review (Nos. 199 to 220 of 1906).

(4) Information having been received from the Tahsildar of Trichinopoly that the Pañchavarṇêśvara temple at Uṛaiyûr is to be rebuilt shortly, all the inscriptions found in it have been copied and the temple authorities have been instructed to number and arrange the inscribed stones in some order. The Collector has been requested to prohibit the practice followed in the Jambukêśvaram and Kîlambil temples of using some of the inscribed stones in the new buildings and throwing away the rest.

(5) At Eyil in the South Arcot district the Jainas asked the Collector for permission to use the stones of the Śiva temple for repairing their own. The Collector called upon the Hindus to put the Śiva temple in order within a year on pain of its being treated as an escheat and at the same time reported to me the existence of inscriptions on its walls. These have all been copied (Nos. 221 to 232 of 1906).

(6) Intimation was received from the Tahsildar of Trichinopoly that the temple at Tiruppâtturai was proposed to be repaired. I inspected the temple and ascertained that the proposals had not quite matured. But impressions were at once prepared of the more important inscriptions and the temple authorities were informed that previous intimation should be given to the Tahsildar as soon as the repairs were finally decided upon.

(7) Mr. C. A. Innes, I.C.S., Revenue officer of the Bhavâni project, very kindly wrote to me about the fort, temples and inscriptions at Daṇâyakankôṭṭai in the Coimbatore district. He said : “ Inside the fort are two ancient temples and there is a third about half a mile away in the jungle. They are all in ruins more or less and in a few years’ time I hope that they will be submerged beneath one of the Bhavâni project reservoirs Round the walls of two of the temples are very long and, I imagine, very important inscriptions Now is your time, for I have just had a path cleared to all the temples through the prickly-pear.” All the inscriptions found at the place were copied (Nos. 436 to 446 of 1906) and a note based on a preliminary study of them furnished to Mr. Innes.

NATIVE STATES.

7. During the period under review inscriptions were copied in the Pudukkôṭṭai State with the permission of the Dewan-in-Council obtained through the kind offices of the Collector of Trichinopoly. It is proposed to carry on operations during the ensuing year in this State as well as in Cochin.

PUBLICATIONS.

8. Of the *Epigraphia Indica* five parts have been issued during the year under review, viz. Parts IV, V, VI, and VII of Vol. VIII. and Part I of Vol. IX. As I have already remarked, the index of Vol. VIII. is being drawn up in my office. The expenditure from the Imperial grant on account of this journal amounted to Rs. 1,642-0-2, viz. Rs. 890-3-3 for *fac-simile* plates, Rs. 657-7-1 to non-official contributors and Rs. 94-5-10 for miscellaneous charges.

CONTRAVENTION OF STANDING ORDERS.

9. The ancient temple at Tiruvadamardûr in the Tanjore district has been undergoing repair since December last. This fact came to the notice of my assistant Mr. K. V. Subrahmanya Aiyar, who reported it to me soon after my return to Madras from Calcutta. I inspected the temple and found that a whole wall, which must have contained a number of inscriptions, had been pulled down without any notice whatever to me. Three of the outer walls as well as the central shrine remained intact at the time of my visit. The central shrine was found covered with a thick layer of chunam and the inscriptions on the three remaining walls would take nearly a month to copy. I wrote to the Collector of Tanjore bringing to his notice that the repairs of the temple had been begun without notice to me. As my field season was drawing to a close and I had to return to head-quarters as soon as possible in order to examine the fresh materials collected during the year, I requested the Collector to persuade the trustee of the temple to postpone further demolition until the end of June, when I could depute one of my assistants to copy all the remaining inscriptions.

TREASURE TROVE.

10. The Tiruvâlaṅgâdu plates of the Chôla king Râjêndra-Chôla I., whose discovery I announced in the last *Annual Report*, have been declared by the District Magistrate of North Arcot to be ownerless under section 9 of the Treasure Trove Act. After the expiry of the period allowed for appeal, further orders under section 16 of the Act will be passed by him.

The Tahsildar of Gooty in the Anantapur district has reported that a copper-plate inscription was found by the village officers of Nillulêni-Timmapuram while digging foundation for the village *chavadi*. The plates have been sent to me for examination.

OFFICE LIBRARY.

11. The following additions were made to the office library during the year under review :—

Pali-English Dictionary, Childers.

Lists of Antiquarian remains in His Highness the Nizam's territories, Cousens.

Annual Report of the Archæological Survey, Eastern Circle.

Do. do. Western Circle.

District Gazetteers—

Vizagapatam, Vols. I and II.

Madura do.

Tanjore do.

South Arcot do.

Oriental Bibliography, Vol. XIX, Parts I and II (two copies).

Indian Antiquary, Vol. XXXV, January 1906 to December 1906.

ANNUAL EXPENDITURE.

12. Subjoined is the account under main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1906-1907—

					Rs.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	4,800	0	0
Establishment	..	..	..	..	5,139	3	2
Assistant Superintendent's travelling	..	..	..	..	1,150	6	0
Establishment travelling	..	..	..	..	1,079	3	3
Contingencies	..	..	..	..	1,253	7	10
Total ..					13,422	4	3

13. Inscriptions copied at the following villages are registered in appendices B and C. They are 630 in number including those copied in 1905-06 and omitted from last year's report. Out of the collection made during the year under review, more than 200 had to be omitted because they were not ready for examination.

I. *Cuddapah district*.—Proddutūru, Kāmanūru, Duvvūru, Jillella, Taṅgutūru, Arakatavēmula, Korrapādu, Gōpavaram, Peddasēṭṭipalle, Chaudūru, Ghaṇḍikōṭa, Pulivendla, Nallacheruvupalle, Mōpūru, Muttukūru, Ulimella, Kadiri, Pedda-Tippa-samudram, Pullagaṇṭivāripalle and Morusupalle.

II. *North Arcot district*.—Tiruppanaṅgaḍu, Puduppādi, Narasamaṅgalam, Tirumālpuram, Puṅganūr, Laddigam, Pudupaṭṭa, Chadalla, Agastyakoṇḍa, Miṭṭapalle, Minikibaṇḍa, Būḍidepalle, Mūgavāḍi, Yāṭavākili, Embāḍi, Yādapaṇjāṇi and Mogili.

III. *Chingleput district*.—Ūttukkāḍu.

IV. *South Arcot district*.—Tiruvaraṅgam, Jambai, Elvānāsūr, Grāmam, Eyil and Pēraṅgiyūr.

V. *Tanjore district*.—Tirukkaḍaiyūr, Tirumayāṇam and Tiruviśālūr.

VI. *Madura district*.—Kīlāḍi, Āṇaimalai, Koḍikulam and Māṅgulam.

VII. *Tinnevelly district*.—Marugāltalai, Śevilipēri, Mānūr and Murappunāḍu.

VIII. *Coimbatore district*.—Daṇāyakankōṭṭai.

IX. *Pudukkōṭṭai State*.—Kuḍumiyāmalai, Tirumaiyam and Perundurāi.

PROGRAMME FOR 1907-08.

PROGRAMME of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1907-08.

N.B.—Places proposed to be visited by the Assistant Superintendent are printed in italics. The entries in column 4 "nature of epigraphical remains" are based mainly on Mr. Sewell's *Lists of Antiquities*, Vol. I., and, in a small number of cases, on local enquiry made during the last tour.

Number.	Name of village.	District.	Nature of epigraphical remains or the work proposed to be done.
1	Ādanūr	Tinnevelly	"On the wall and steps of the Ādilingasvāmin temple is an inscription in Telugu and Kanarese characters."
2	<i>Alagarkōvil</i>	Madura	Rock inscriptions.
3	<i>Alvārkurichchi</i>	Tinnevelly	"A ruined Vishṇu temple with many inscriptions" and a Śiva temple with two inscriptions.
4	<i>Alvār-Tirunagari</i>	Do.	"A Vishṇu temple of considerable size and antiquity and several inscriptions." Birth-place of a Vaiṣṇava saint.
5	Āvulapalle	North Arcot	"Some temples" and "an inscription in old Tamil characters."
6	<i>Āykkudi</i>	Tinnevelly	Rock inscriptions.
7	Bhīmagāṇipalle	North Arcot	"On a rock 400 yards west of the village is an illegible inscription."
8	Bukkāyapalle	Cuddapah	Reported to contain a big slab with inscriptions.
9	Chalamāṅgalam	North Arcot	An inscribed slab and a temple full of inscriptions.
10	Chittur	Cochin State	Inscription in an old dilapidated temple.
11	Edirkōṭṭai	Tinnevelly	"West of the village on a rock is a long illegible inscription."
12	<i>Ēḍūru</i>	North Arcot	An old Śiva temple full of inscriptions.
13	Errapalle	Cuddapah	A stone built into a well near the village is reported to contain an inscription.
14	Eṭṭūr	Madura	"On a rock called Pāṇḍappārai is an inscription said to be unreadable."
15	<i>Gaṅgaikoṇḍachōlapuram</i>	Trichinopoly	Damaged Chōḷa inscriptions, which require examination <i>in situ</i> .
16	<i>Garikepāḍu</i>	Guntūr	Ancient inscriptions are reported to exist.
17	Guṇḍlūru	Cuddapah	"An old temple of Vishṇu" with an inscription.
18	Guṭṭapalle	North Arcot	"An inscription and a carved figure."
19	<i>Karicalamvandanallūr</i>	Tinnevelly	"A number of inscriptions in Grantha and Tamil characters."
20	Karshapapalle	North Arcot	Contains many slabs with pictures of heroes on them.
21	Kāvasēri	Malabar	"On a slab south of the Kāvalūr temple is a Vatteluttu inscription."
22	Kīlpaṭṭa	North Arcot	Reported to contain many Tamil inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1907-08—*cont.*

Number.	Name of village.	District.	Nature of epigraphical remains or the work proposed to be done.
23	Koḍumbāḍūr	Pudukkōttai State ..	Examination <i>in situ</i> of ancient incomplete inscriptions.
24	Kullapuram	Madura	"An old Śiva temple with inscriptions in old Tamil and Grantha characters."
25	Kumārāpālaiyam	Salem	"There is an old copper-plate grant here."
26	Kuppālnattam	Madura	"On the hill is a rock-cut cave called Śava-nārkōvil."
27	Kūrmāyi	North Arcot	A ruined temple of Viṣṇu reported to be full of inscriptions.
28	Lēpāka	Cuddapah	"An old Viṣṇu temple, partly ruined, with several inscriptions in Grantha and Telugu."
29	Mahābalipuram	Chingleput	To examine <i>in situ</i> the Chōla inscriptions which Professor Hultzsch wants to re-edit.
30	Manalūr	Tanjore	"An old Viṣṇu temple with inscriptions."
31	Manappārai	Trichinopoly	"An old Viṣṇu temple in a hamlet close by."
32	Maṇḍapalle	Cuddapah	"An old temple of Śiva with Grantha inscriptions."
33	Māṅgāḍu	Chingleput	"An old Śiva temple with inscriptions in Grantha characters."
34	Mānūr	Madura	"A very old Śiva temple well sculptured and containing a number of inscriptions."
35	Māranēri	Tinnevelly	"A very old Śiva temple with inscriptions."
36	Maruttuvakkuḍi	Tanjore	Reported to contain inscriptions.
37	Mōdugalapalle	North Arcot	"On a rock to the west of the village are four inscriptions."
38	Nandalōru	Cuddapah	"An old temple on the inner wall of which are some inscriptions."
39	Nēlapalle	North Arcot	About six slabs with pictures of heroes on them.
40	Nerkunam	Do.	Reported to contain inscriptions.
41	Neyvapai	South Arcot	Reported to contain ancient Chōla inscriptions.
42	Parañjēvali	Coimbatore	"Two ancient temples with inscriptions said to be unreadable."
43	Pon Amarāvati	Pudukkōttai State ..	Mentioned in later Pāṇḍya inscriptions.
44	Porulūr	Madura	"There are two old temples here with inscriptions."
45	Pājagānippalle	North Arcot	"An inscription on a rock."
46	Sōlapuram	Madura	"An old Śiva temple with many inscriptions."
47	Sōlapuram	Tinnevelly	"Two old temples dedicated to Śiva and Viṣṇu in each of which are inscriptions."
48	Sōmala	North Arcot	"On a rock is an inscription in Telugu. A copper-plate grant with a private individual."
49	Tanjore	Tanjore	To examine some of the inscriptions in the Rājārājesvara temple which are awaiting publication.
50	Tāvattūr	Madura	"An old Śiva temple with inscriptions in old characters."
51	Teṅkāsi	Tinnevelly	"A very old Śiva temple with several inscriptions."
52	Tirupparankunṇam	Madura	An ancient temple on the hill containing a rock-cut cave and inscriptions.
53	Tiruppattūr	Do.	"An ancient Śiva temple with two inscriptions."
54	Tiruppatturai	Trichinopoly	To complete the work commenced in 1906-07.
55	Tiruvaḍamarudūr	Tanjore	To copy all the inscriptions of the big Śiva temple under repair.
56	Tiruvadiśālam	Chingleput	Reported to contain many inscriptions.
57	Tiruvisalūr	Tanjore	To complete the work commenced in 1906-07.
58	Turaiyūr	Trichinopoly	Inscriptions in two temples.
59	Uppunelli	North Arcot	A place where a battle appears to have been fought.
60	Vadal near Śiyamaṅgalam	Do.	Reported to contain inscriptions.
61	Valūr	Do.	Do. do.



APPENDIX.

A.—List of impressions of copper-plates prepared during 1906-07.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be edited.	Remarks.
1	Collector of Nellore ..	Vijayanagara	Dēvarāya I. ..	Śaka 1312, Prāmōda.	Sanskrit ..	Deposited in the Madras Museum.	No. 1 of the copper-plates published by Messrs. Butterworth and Venugopaul Chetty in the volume of Nellore inscriptions.	
2	Do. ..	..	Dēvarāya-Voḍaya ..	Śaka 1357, Pārthiva (wrong).	Telugu ..	Do.	No. 2 of the same volume.	Genuineness of the document questioned by the editors.
3	Do. ..	Vijayanagara	Harihara I. ..	Śaka 1258, Dhātṛi.	Sanskrit and Telugu.	Do.	No. 15 of the same volume.	
4	Do. ..	Do.	Kṛṣṇadēvarāya ..	Śaka 1437, Yuvan.	Do.	Do.	No. 16 of the same volume.	
5	Do. ..	Do.	Achryuta ..	Śaka 1463, Plava.	Do.	Do.	No. 13 of the same volume.	
6	Do. ..	Do.	Pratāpa-Dēvarāya, son of Vijaya-Bukka.	Śaka 1351, Kīlaka.	Sanskrit ..	Do.	No. 18 of the same volume.	
7	Do. ..	E. Chalukya ..	Amma II. ..	..	Do.	Do.	No. 19 of the same volume.	The king's accession took place in Śaka Sāhvat 867.
8	Do. ..	W. Chalukya	Vikramāditya I. ..	6th year ..	Do.	Do.	No. 24 of the same volume.	
9	Madras Museum ..	Do.	Do. ..	..	Do.	To be returned to the Madras Museum.	No. 98 on page 15 of Mr. Sewell's <i>Lists of Antiquities</i> , Vol. II.	The genuineness of the grant is open to question.
10	Mr. Hiralal, Nagpur ..	Śailavarmā ..	Jayavardhana II. ..	3rd year ..	Do.	Returned to Mr. Hiralal.	Published by Mr. Hiralal in <i>Ep. Ind.</i> , Vol. IX., Part I.	
11	Curator, the Junagadh Museum.	..	Mahēndrāyudhadēva ..	Valabhi-Sāhvat 574.	Do.	Returned to the Junagadh Museum.	By Professor Kielhorn in <i>Ep. Ind.</i> , Vol. IX.	
12	Do.	..	Mahēndrapāladēva ..	[Vikrama-] Sāhvat 956.	Do.	Do.	Do.	
13	Bhairava Ayyar of Sīnṇamaṇḍr (Madura district).	Pāṇḍya ..	Rājasimha II. ..	2 + 14th year ..	Sanskrit and Tamil.	Awaiting reply from the Collector of Madura.	To be published in <i>South Indian Inscriptions</i> , Vol. IV.	Incomplete.
14	Do.	Do.	Lost ..	Lost ..	Do.	Do.	Do.	Do.

B.—Stone inscriptions copied in 1906 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
15	On the north wall of the central shrine in the Amritaghatésvara temple at Tirukkadaiyūr.	Chōla	Tribhuvansachakravartin Vikrama-Chōla-dēva.	2nd year	Tamil	Damaged.
16	On the same wall	Do.	Rājakesarivarman <i>alias</i> Tribhuva[nachakra-vartin Kulōttunga-Chōla]dēva.	48th	Do.	Do.
17	On the east wall of the same shrine	Do.	Rāja[kēsarivarman <i>alias</i> Tribhuvanachakra-vartin Kulōttu[n]ga]-Chōladēva.	44th	Do.	Partly damaged. Gift of a lamp and a lamp-stand. The temple is called Uдайyār Śrī-Kālakāladēva at [Tirukka]dāyūr. Another much damaged inscription of Kulōttunga is also found on the same wall.
18	On the south wall of the same shrine	Do.	Rā[ja]kēsarivarman <i>alias</i> Tribhuvana-chakravartin Ku]lōttunga-Chōladēva.	Lost	Do.	Incomplete. Gift of a lamp.
19	On the same wall	Do.	Rājakesarivarman <i>alias</i> Tribhuvanachakra-vartin] Kulōttunga-Chōladēva].	Do.	Do.	Very much damaged.
20	On the north base of the same shrine	Do.	Parakesarivarman <i>alias</i> Uдайyār śrī-Rājendra-Chōladēva.	15th year	Do.	Built in at the end. Records an agreement of the <i>śāhā</i> of Padai-ēviya Tirukkadaiyūr in Ambar-nādu, a district of U[yyak-ko]jūdār-vaṇāṇḍu.
21	On the east base of the same shrine	Do.	Rājārāja-Rājakesarivarman <i>alias</i> śrī-Rājara-jadēva.	23rd	Do.	The inscription seems to be unfinished and ends abruptly with the word <i>Mummadi-Sōḷaṅ</i> . Sale of land for a lamp.
22	On the same base	Do.	Rājārājakesarivarman	14th	Do.	Gift of land. Mentions the conquest of Sālai, Gaṅgapādi, Nulambapādi, Kadigai[va]ḷi (<i>etc.</i>) and Vēṅgai-nādu. The temple is called Śrī-Kālakāladēva at Padai-yaviya Tirukkadaiyūr (<i>etc.</i>) in Ambar-nādu.
23	Do.	Do.	Rājārāja-Lājakesarivarman	[15th	Do.	Damaged. Mentions the conquest of Kāndalār-Sālai, Vēṅgai-nādu, Kadigaivāli, Gaṅgapādi, Nulambapādi and Kuḍamalai-nādu. Refers to the shrine called Tiruvirattāṇattu-Perunāṇḍigal.
24	Do.	Do.	Parakesarivarman <i>alias</i> Uдайyār śrī-Rājendra-Chōladēva.	13th	Do.	Incomplete. Mentions Na[ḷ]ḷār in [Na]ḷḷār-nādu, a district of Nittalvinōdal-va[ḷa]nādu (<i>etc.</i>). The conquests extend up to the Gaṅgā.
25	On the south base of the same shrine	Do.	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin [Kulōttunga-Chōladēva].	26th	Do.	Damaged at the end. Registers an agreement of the assembly of [ḷ]pṇaḍa-ēviya Tirukkadaiyūr in Ambar-nādu, a district of Rāja-nārayana-vaṇāṇḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the same base	Chôla	[Râjarâ]jakésarivarma	16th year	Tamil	Incomplete. Slightly damaged. Sale of land.
27	Do.	Do.	Râjarâjakésarivarma	Do.	Do.	Incomplete. Sale of land. The village is called Padai-éviya.
28	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Pândya	Mâravarma [<i>alias</i>] Tribhuvanachakravartin Kulasêkharadêva, 'who was pleased to take every country.'	Lost	Do.	Tirukkavâṭṭir in Ambar-nâḍu. Mutilated at the end. Quotes the 13th year of the reign of Perumâl Sundara-Pândyadêva.
29	On the south wall of the same <i>maṇḍapa</i>	Chôla	Parâ[késarivarma] <i>alias</i> Tribhuvanachakravartin Vikrama]-Chôladêva.	7th year	Do.	Mutilated at the beginning. Gift of money for a lamp.
30	On the same wall	Do.	Parâkésarivarma <i>alias</i> Tribhuvanachakravartin Vikrama-Chôladêva.	6th "	Do.	Incomplete. The continuation is covered with chunam.
31	On the west wall of the same <i>maṇḍapa</i>	Do.	Tribhuvanachakravartin Râjarâjadêva	5th "	Do.	The shrine is called Uḍaiyâr Sîrî-Kâlakâladêva, at Tirukkavâṭṭir in Akkîr-nâḍu a district of Jayangonda-Chôla-valanâḍu.
32	On the south wall of the first <i>prâkâra</i> of the same temple.	Do.	Do.	18th "	Do.	Registers the lamps granted to the temple and the lands reclaimed at Manakkunra in Erukkâttuchohêri for their maintenance. One of the donors is Vêdavanamudaiyân Ammaiappan of Palaiyaṇûr in Mēlmalai-Palaiyaṇûr-nâḍu.
33	On the same wall	Do.	Do.	[21st ?] "	Do.	Mentions a document referring to the village dated in the 13th year of Periyadêvar and quotes the 20th year (of the king?).
34	Do.	Do.	Tribhuvanachakravartin Virarâjêndra-Chôla-[dêva].	2nd "	Do.	Gift of land for lamps to the temple of Uḍaiyâr Sîrî-Kâlakâladêva at Tirukkavâṭṭir in Akkîr-nâḍu, a district of Jayangonda-Chôla-valanâḍu.
35	Do.	Do.	Tribhuvanacha[krava]rtin Râjâ[dhi]râjadêva.	Lost	Do.	Gift of land for a lamp by a native of Emappêṭṭir in Emappêṭṭir-nâḍu (a sub-division) of Naḍuvil-nâḍu <i>alias</i> Râjarâjavalanâḍu. Another lamp was given by a native of Naḍâr in Pâmbura-nâḍu, a district of Uyakkondâr-valanâḍu (<i>sic</i>).
36	Do.	Do.	Tribhuvanachakravartin Râjâdhirâjadêva, 'who was pleased to take Madurai and Îlam (Ceylon).'	12th year	Do	Gift of land for a lamp by a native of Pâdalâr in Pâdalâr-vaṭṭam, a district of Pâṇḍikulâsani-valanâḍu.
37	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôla-dêva, 'who was pleased to take Madurai.'	9th "	Do.	Gift of land for a lamp by a native of Mâlaṅguḍi in Nallârâr-nâḍu, a district of Virudarâjabhayan-kara-valanâḍu.

B.—Stone inscriptions copied in 1906—*cont.*

N.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
38	On the same wall	Chôla	Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who was pleased to take Madurai.'	9th year	Tamil	Gift of land at Manalkunru in Erukkattuchobêri by a native of Perunallūr in Kīlvēṅgai-nādu, a district of Rājaraṅga-valanādu.
39	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	4th "	Do.	Gift of land in the same locality by Sēkkilāṅ Aṇmai-appaṅ [Parā]n-takadēvaṅ <i>alias</i> Karikāla-Chôla-Pallavaraiyaṅ of Kunratṭir in Kunratṭir-nādu, a district of Puliyār-kōṭṭam <i>alias</i> Kulôttuṅga-Chôla-valanādu.
40	Do	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who took Madurai and was pleased to take the crowned head of the Pāṇḍya.'	17th "	Do.	Records that a certain Svāmidevar cancelled an order of the king appointing two Saiva <i>āchāryas</i> and put in two others who possessed hereditary rights to the office. Mentions the shrine of Kālakāladêva, Kōttādun-dēvar, Kulôttuṅga-Chôlsēvara-mudaiyār and Vikrama-Chôlsēvaramudaiyār in the temple of Tiruvitrattāyamudaiyār.
41	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rāja[r]ājadêva.	[1]4th "	Do.	Gift of land.
42	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who took Madurai and was pleased to take the crowned head of the Pāṇḍya.'	[1]6th "	Do.	Records a gift of land to the image of Rā[ja]rā[ja]-[ja]-[ja]vara set up by Araiyaṅ Rā[ja]rā[ja]-dēvar <i>alias</i> Vānādharaṅgar.
43	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	16th "	Do.	Gift of land to the image of Rā[ja]rā[ja]-[ja]-[ja]vara by the <i>śahā</i> of [l]ppadainēviya Tirukkadaṅṭir in Aṇba[r]-nādu, a sub-division of Akkōr-nādu, a district of Jayan-[gunda]-Chôla-valanādu.
44	On the base of the verandah enclosing the central shrine in the same temple, south side.	....	....	....	Do.	Gift of land in the village of Vēlāṇṇaṇṇi in Kānattṭir-nādu to the temple of Kālakāladêva at Oḷugamaṇḍalam.
45	On the same base	Pāṇḍya	Ja[śa]varman Tribhuvanachakravartin Vīra-[P]āṇḍyadêva.	14th year	Do.	Gift of land. Mentions the 41st year (of the king's predecessor?) and the shrine of Vikrama-Chôlt-choburamudaiyār.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same base	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulasekharaśāya.	34th year ..	Tamil ..	Gift of land for 40 lamps for the merit of Ulagudaiya-Perumāl. The country is said to have been in a state of confusion for a long time and the inhabitants to be suffering distress in other provinces.
47	On the third <i>gōpura</i> of the same temple ..	Vijayanagara ..	Kṛishnarāya	Vishaiya (Vriṣha?)	Tamil (verse)	A certain Brāhmaṇa named Āpataśāya of Tirkkaḍavār repaired the temple. He is said to have taken part in the war against Rāṣahār and Vijaiyanagara.
48	On the same <i>gōpura</i> .. .. .	....	....	....	Tamil ..	Records that a native of the Pāṇḍya country [presented] the <i>simhāsana</i> in the bed-room of the god Kālākāḍēva.
49	Do. .. .. .	....	....	....	Tamil (verse)	Damaged. Mentions Kāḍavakōṇ.
50	Do. .. .. .	....	....	....	Do. ..	Composed by Kālākāla, king of Ceylon.
51	Do.	Pāṇḍya ..	Perumāl Sundara-Pāṇḍya	Lost ..	Tamil ..	Damaged.
52	On the north wall of the Sundarāśvara shrine in the same temple.	Chōla ..	Tribhuvanachakravartin Rājārājadēva ..	10th year ..	Do. ..	Gift of land.
53	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Brahmapurīśvara temple at Tirumayāṇam. ..	..	Tribhuvanachakravartin Kōṇērīmaikondāṇ.	34th ..	Do. ..	Unfinished. Gift of land for growing water-lilies to be offered to the god Tirumayāṇamudaiyār.
54	On the same wall .. .. .	....	Tribhuvanaśāchakravartin Kōṇērīmaikondāṇ.	22nd ..	Do. ..	Gift of land. In continuation of No. 54 is an inscription which appears to be dated in the 11th year of some unmentioned king. Provision is here made for the maintenance of those who have to play on the <i>vinā</i> and recite the Vēdas and the <i>Sṛīrudram</i> . Mentions the villages of Tirutondattai, tugaṇmaṅgalam and Sivaspāḍasē-kharamaṅgalam.
55	Do. .. .. .	....	[Tribhuvanachakravartin Kōṇērīmaikondāṇ. [ko]ṇḍā[ṇ].	9th ..	Do. ..	Gift of land. The temple is called Tirumayāṇamudaiyār at Tirkkaḍavār, a <i>brāhmaṇa</i> in Ākkār-nādu, a district of [Jayan]-gopda-Chōla-valanādu. Refers to the revenue survey in the 16th year of the reign of Kalōttuṅga [who abolished tolls].
56	On the south wall of the same <i>maṇḍapa</i> ..	Chōla ..	[Tribhuvanachakravartin Vira[rājendra]-dēva?].	6th ..	Do. ..	Gift of land for a lamp. In continuation of No. 56 is an inscription of the 8th year of a Kulōttuṅga.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same wall	Chôla	Tribhuvanachakravartin Tribhuvana[vra]- dêva, 'who took Madurai, Iḷam (Ceylon), Karuvâr and the crowned head of the Pândya and was pleased to perform the anointment of heroes and the anointment of victors.'	35th year ..	Tamil ..	Gift of land for cultivating water- lilies to be offered to the god 'Tiruma[iyâṇa]mudaiya-Perumâl.
58	Do.	Do.	Râjakēsarivarman <i>alias</i> Tribhuvana[ohakra- va]rtin Râjâdhirâjadêva, 'who was pleased to take Madurai and [Iḷam] (Ceylon).'	14th ..	Do. ..	Gift of land. Mentions [Ti]ru- [n]ṛuṇḍ[ohôlamma]ṇḍalam.
59	Do.	Pândya	Kônērimaikondân Tribhuvanachakravartin Perumâl Kulasēkharadêva, 'who was pleased to take every country.'	35th ..	Do. ..	Gift of land for celebrating a festi- val called Kulasēgarāṇ <i>śandâ</i> and for repairs.
60	Do.	Chôla	Tribhuvanachakravartin [Tribhuvanavira- dêva], 'who took Madurai, [Iḷam] (Ceylon), Karuvâr and the crowned head of the Pândya and was pleased to perform the anointment of heroes and the anointment of victors.'	33rd ..	Do. ..	Gift of land to the temple of Udai- yâr Tirumaiyānamudaiya- Perumâl in Amban[ā]ṇṇ[pa] ḍamēviya Tirukkadaṇḍâr in Ā[kkū]r-nāḍu, a district of Jayah- gonḍa-Chôla-vaṇanāḍu.
61	On the west wall of the same <i>maṇḍapa</i>	Do.	Tribhuvanachakravartin Kulōttunga-Chôla- dêva, 'who was pleased to take Madurai.'	8th ..	Do. ..	Gift of a lamp to the temple of Udaiyâr Tirumai[yâ]namudaiya- Perumâl at Tirukkadaṇḍâr in Ākkūr-nāḍu, a district of Jayah- gonḍa-Chôla-vaṇanāḍu.
62	On the same wall	Do.	Tribhuvana[ohakra]vartin [Kulōttunga]- Chôladêva, 'who was pleased to take Madurai.'	[9]th ..	Do. ..	Gift of land for a lamp by a native of Kilvēngai-nāḍu, a district of Râjarâja-vaṇanāḍu.
63	Do.	Do.	Tribhuvanachakravartin Kulōttunga- Ch[ô]ladêva, 'who was pleased to take Madurai.'	9th ..	Do. ..	Gift of land for a lamp.
64	On the west wall of the first <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin Kulōttunga- Chôladêva, 'who took Madurai and was pleased to take the crowned head of the Pândya.'	17th ..	Do. ..	Damaged. A copy of No. 40 above.
65	On the 8th wall of the same <i>prākāra</i>	Do.	[Tribhuvanachakravartin Kulōttunga- Chôladêva, 'who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pândya.'	18th ..	Do. ..	Damaged. Stones out of order. Seems to record the appointment of a gardener to look after the temple flower-garden.

B.---Stone inscriptions copied in 1906---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the right and left walls of the entrance into the Raṅganātha temple at Tiruvanaṅgam.	Vijayanagara	Virapratāpa Krishṇadēva-Mahārāya A[chyu-ta]dēva-Mahā[rāya] S[a]dāsivadēva-Mahārāya.	Śaka 1480 expired, Piṅgala.	Tamil	Gift of three villages to the Raṅganātha temple at Uttara-Tiruvanaṅgam by the mahāmanḍalēśvara Ōbaladēva-Mahārāja, son of Kōṇētayya-Mahārāja and grandson of Kāmarāja-Kondurājadēva-Mahārāja of the Ātrēya-gōtra the Yajus-śākhā and the Apastamba-sūtra. The villages belonged to Mudiyaṅṇṇi-paru in Valudilambattu-chēhāvadi, a subdivision of Korukkai-kōṇṇam, a district of Meyguṇṇa-valanādu in Magadai-maṇḍalam granted to the donor by Sadāsivadēva-Mahārāja. In the beginning, Mudiyaṅṇṇi-paru is said to be on the southern bank of the Pennar river in Tiruvadi-rājyam, which belonged to Magadai-maṇḍalam in Valudalam-battu-chēhāvadi (a sub-division) of Korukkai-kōṇṇam in Meyguṇṇa-valanādu.
67	On the north wall of the central shrine in the Jambunātha temple at Jambai.	Chōla	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	3rd year	Do.	Gift of 64 sheep for 2 lamps.
68	On the same wall	Do.	Do.	40th	Do.	
69	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	38th	Do	Gift of the village of Kāḷakkudi alias Virasōḷanallūr to the temple of Tiruttāṭṭōṇṇi-Īśvaramuṇḍaiya-Mahādēva at Śāṇbai alias Virarājēndrapuram on the northern bank of the Pennar in Vāṇagōppādi (alias) Rājēndra-valanādu.
70	Do.	Pāṇḍya	Kōṇēriṇmēlkoṇḍāp Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th	Do.	Gift of land for a lamp by a certain Rāj[rāja] Siṅpāla.
71	Do.	Chōla	Rājārāja-Rājakēsarivarman alias śrī-Rājārājadēva.	26th	Do.	Unfinished. Gift of the village of Nariyār-ēṇḍal to the temple.
72	On the north and west walls of the same shrine.	Do.	Tribhu[va]nachakravartin Rājārājadēva	28th	Do.	Built in at the beginning. Sale of land by the assembly of Maruṇḍr alias Vayiramēga-chaturvēdimāṅgalam on the southern bank of the river Pennar in Vāṇagōppādi. The village is called Vāḷaiyūr alias Nittavinōḍapuram.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the same walls	Chôla	Tribhuvanachakravartin Kulôttunga-Chôladêva.	38th year	Tamil	Gift of land by Sôlagatga-Pallavaraiyan <i>alias</i> Piravâventtân Râja[râja] Sôsupâla.
74	Do.	Pândya	Kôñerimêlkon[dân Tribhuva]nachakravartin Kulasêkharadêva.	10th "	Do.	(Gift of land for celebrating a festival called Kulasêgaran- <i>sandî</i> .)
75	Do.	Chôla	Parakêsarivarman <i>alias</i> Udayâr sri-Râjendra-Chôladêva.	[2]1st "	Do.	Gift of two lamps, one of which was meant for the shrine of Durgâ in the temple.
76	Do.	....	Tribhuvanachakravartin Kôñerimêlkon[dân].	17th "	Do.	Gift of the village of Sîpâdanallûr which belonged to two residents of [N]aivânaraiyûr in Vadagarai.
77	On the west wall of the same shrine	Chôla	Râjarâja-Râjakêsarivarman <i>alias</i> sri-Râjarâjadêva.	28th "	Do.	[N]a]rippalji-nâdu, a district of Magadai-mandalam, for celebrating a festival called Bu[va]-nêkaviran- <i>sandî</i> and for repairs.
78	On the same wall	Do.	Tribhuvanachakravartin Kulôttunga-Chôladêva.	[2]0th "	Do.	Gift of gold for a lamp.
79	Do.	Do.	[Râjendra-Chôla I.]	....	Do.	Gift of land.
80	On the south wall of the same shrine	Do.	Parakêsarivarman <i>alias</i> Udayâr sri-Râjendra.	3rd "	Do.	Incomplete. Most of the historical introduction is preserved. The continuation could not be traced.
81	On the same wall	Do.	Râjakêsarivarman <i>alias</i> Udayâr sri-Râjadhira.	32nd "	Do.	Gift of 32 <i>kâs</i> for a lamp. The temple is called Tiruttântôñri-Mâdêvar at Vâlaiyûr <i>alias</i> Râjêndrapuram.
82	Do.	Do.	Parakêsarivarman <i>alias</i> Udayâr sri-Râjendra-Chôladêva.	26th "	Do.	Partly mutilated and incomplete. Seems to record the gift of a lamp.
83	Do.	Do.	Râjakêsarivarman <i>alias</i> [Udayâr sri-Virâjêndradêva].	[2]nd "	Do.	Records an agreement among the citizens of the city of Vâlaiyûr <i>alias</i> Nittavinôdapuram on the northern bank of the Pennar river in Vâragappâdi <i>alias</i> Madurântaka-valanâdu, a district of Jayangonda-Chôla-mandalam.
84	Do.	Do.	Râjarâja-Râjakêsarivarman <i>alias</i> sri-Râjarâjadêva.	24th "	Do.	Gift of ten <i>kâs</i> for a lamp.
85	Do.	Do.	Tribhuvanachakravartin Kulôttunga-Chôladêva.	[1]2th "	Do.	Records that the <i>sabha</i> of Nerkuñram <i>alias</i> Vayiramêga-chaturvêdimangalam gave land in exchange for fields taken up by the bed of their newly constructed tank.

Gift of land. Mentions Arâgam on the southern bank of the Pennar and A[la]vandân Nîrârâ-Perumâl *alias* Râja[râja]-Sôsupâla.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chôla	Râjarâja-Râjakêsarivarman <i>alias</i> sri-Râjarâjadêva.	26th year ..	Tamil ..	Incomplete. Mentions a Bâna chief named Maravañ Naraśiñhavarman <i>alias</i> Râjarâja-Vâpakôvaraiyar.
87	Do.	Do.	Tribhuvanachakravartin Kulôttunga-Chôladêva.	24th „ ..	Do. ..	Gift of land by a native of Conjevaram. Mentions Kiliyâr-Malaiyamân Alagiyân [Â]kârastran <i>alias</i> Râjagambhîra-Chêdiyarây.
88	Do.	Vijayanagara	Sadâśiva-Mahârâya ..	Ânanda ..	Do. ..	Mentions Unâmulai-Nayinâr.
89	Do.	Do.	Achhutadêva-Mahârâya ..	Śaka 1455 expired, Jaya.	Do. ..	Registers the privileges and duties of the temple superintendent.
90	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Chôla	 Râjarâjadêva ..	16th year ..	Do. ..	Built in at the beginning. Gift of land.
91	On the same wall	Do.	Tribhuvanachakravartin Vikrama-[Chô]ladêva.	Lost ..	Do. ..	Mutilated at the end.
92	Do.	Do.	[Parakê]sarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chôladêva.	9th year ..	Do. ..	Built in at the beginning. Gift of 64 cows for 2 lamps.
93	Do.	Vijayanagara	Vîrapratâpa Virôpakshadêva-Mahârâya ..	Śaka 139[5] expired, Nandana.	Do. ..	A few syllables are missing in each line from the 4th. Gift of money.
94	Do.	Do.	Vîra-Naraśiṅgarâya, son of Sâluva Naraśiṅgarâya.	Śaka 1429 expired, Prabhava	Do. ..	Incomplete. Gift of land by Râmaya-Sôla-Mahârâja, son of the Uraiyyâr-Chôla, Pottaya-Sôla-Mahârâja of the solar race and the Kâśyapa-gôṭṭa.
95	Do.	Chôla	Tribhuvanachakravartin Kulôttunga-Chôladêva.	27th year ..	Do. ..	Records an agreement among the <i>edaiyar</i> .
96	On the west wall of the outer <i>maṇḍapa</i> in the same temple.	Pallava	Sakalabhuvanachakravartin Perunjiṅga-dêva.	16th „ ..	Do. ..	Records an agreement among the residents of the country to the north of the river Avinai and to the south of the Pennai.
97	On the east wall of the second <i>prākāra</i> of the same temple.	Râshtrakûṭa	Kaṇṇara[dêva] ..	Lost ..	Do. ..	Mutilated at the end and incomplete. The temple is called Tâṇrôṇri-śvaram at Vaḍagarai-[Vâ]aiyâr].
98	On the north wall of the same <i>prākāra</i>	Pândya	Tribhuvanachakravartin Kulasêkharadêva	[3]3rd year ..	Do. ..	Gift of land. The temple is called Tiruttândôṇri-Aṇḍaiya-Nâyanâr at Sanbai <i>alias</i> Vîrarâjêndrasôlapuram in Pennai-vaḍagarai-Vânapôpâdi-nâdu.
99	On the wall of the kitchen in the same temple, left of entrance.	Chôla (?)	Tribhuvanachakravartin Vijayarâjêndradêva.	4th „ ..	Do. ..	Records the building of the kitchen.
100	On the south wall of the Akhilâṇḍêśvarî shrine in the same temple.	Chôla	Râjakêsarivarman <i>alias</i> Uḍaiyâr sri-Vîrarâjêndradêva.	6th „ ..	Do. ..	Gift of land to an accountant by the temple authorities among whom figures the <i>mah[â]vratin</i> Lakulîśvara-Paṇḍita.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall .. ..	....	....	[Khara]	Tamil	In modern characters. Records an endowment to a <i>maṭha</i> .
102	On the west wall of the same shrine	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōla-dēva.	14th year	Do.	Gift of land to the shrine of Tiruk-kavāliśvarāmaṇḍaiyār at Śaṅbai <i>alias</i> Virarājēndrapuram on the northern bank of the Pennar in Vānagōppādi by Kiliyōr Malai-yamāṇ Sēdiyarāyanāyaṇ Akāra-sūtraṇ <i>alias</i> Kājagambhira-Chēdi-yarāyaṇ.
103	On the same wall	Vijayanagara	Achhutaiyadēva-Mahārāya, son of Nara-siṅgadēva.	Śaka 1554 (for 1454), Nandana.	Do.	Refers to the 98 castes included in the <i>iḍaigai</i> and <i>vaṭaigai</i> . Registers an agreement apparently among the weavers to contribute to the maintenance of a <i>maṭha</i> .
104	On the north wall of the same shrine	Do.	Sadāśivadēva-Mahārāya, son of Śāluva Nara-siṅgadēva-Mahārāya Achyutadēva-Mahārāya.	Śaka [1477] expired, Saumya.	Do.	Gift of the village of Sūttamalligai for the merit of the king by Aḍappan Sūtrappa-Nāyakkarayaṇ Kriṣṇaṇṇa-Nā[ya]kkaray-yaṇ. The village was granted by Rāmappa-Nāyakkar and belonged to Meygunṇāda-vaṇaṇḍu <i>alias</i> Narippalli-nāḍu in Magadai-maṇḍalam on the southern bank of the Pennar.
105	On the same wall	Chōla	[Tribhuvana]chakravartin Vikrama-Chōla-dēva.	8th year	Do.	Mutilated at the beginning. Gift of land.
106	Do.	Vijayanagara	Achhutaiyadēva-Mahārāya, son of Śāluva-Narasīṅgadēva.	Śaka 1552 (for 1452), Nandana.	Do.	Gift of the village of Ākkaipp[ā]ḍi in Meygunṇā-nāḍu <i>alias</i> Narippalli-nāḍu, a district of Magadai-maṇḍalam on the southern bank of the Pennar, for the merit of the king by Vaiyyappa-Nāyakkar. The village granted was in the jurisdiction of Venkaṭādri-Nā-yaka.
107	On a stone lying on the floor close to the south wall of the same shrine.	Chōla	Madiraiṅḍa Parakēsarivar[man]	Lost	Do.	Fragment.
108	On a slab built into the floor at the second entrance into the same temple.	Do.	Madiraiṅḍa Parakēsarivarman	[24]th year	Do.	Damaged. Refers to the building of a <i>maṇḍapa</i> at the city of Vālai-yṭr by Virarāyaṇiār, queen of prince Kandarādittar and daughter of Sōlamādēviyār.
109	On a slab set up on the left side of the same entrance.	Do.	Karikāla-Chōla[dēva]	[27]th	Do.	Refers to the grant in former times of Rapaḥḥimamaṅgalam by the Vāpakōvaraiyar Viraparumar.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On the south wall of the <i>gōpura</i> at the same entrance.	Rāshtrakūṭa	[Ka]nnaradēva	23rd year	Tamil	Fragment. Seems to record the gift of a lamp.
111	On the <i>gōpura</i> of the same temple, right of entrance.	Chōla	Madiraikōṇḍa [Para]kēsavarman	[3]5th "	Do.	Fragment. Seems to be an endowment for daily requirements.
112	In the same place	Rāshtrakūṭa	Kaṇṇaradēva	26th "	Do.	Gift of 96 sheep for a lamp and gold for offerings to the shrine of Sūjya(Sūrya)dēva in the temple of Tiruttāṇṇōṅgi-Ālvār at Vālai-yār.
113	Do.	Pallava	Peruñjiṅgadēva	[1]4th "	Do.	Gift of paddy.
114	Do.	Chōla	Tribhuvanaśakravartin Vijayarāj[ā]ndradē[va].	4th "	Do.	Records the building of the entrance and of the <i>gōpura</i> by a native of the Chōla country, who also built the kitchen according to No. 99 above.
115	Do.	Do.	Madiraikōṇḍa Parakēsavarman	Lost	Do.	Mutilated at the end.
116	Do.	Rāshtrakūṭa	Kaṇṇaradēva	24th year ..	Do.	Gift of gold for a lamp. This is a fragment which has been pieced together with another found to the left of the entrance.
117	Do.	Chōla	Madiraikōṇḍa Parakēsavarman	25th "	Do.	Incomplete. Seems to record the gift of a lamp to the shrine of Viḍividaṅgar in the temple of Tāṇṇō[ṇ]ṇipirāṇ at Pennai-vaḍagarai-Vālaiyār. This is a fragment which has been pieced together with another found to the left of the entrance.
118	Do.	Rāshtrakūṭa	Śrī-Kaṇṇaradēva	[2]3rd "	Do.	Mutilated slightly at the end. Gift of a lamp to the temple of Tiruttāṇ[ṇōṅgi]-Perumāl <i>alias</i> Viḍividaṅgadē[var] at Vālaiyār on the northern bank of the Pennar in Vāṇagōppādi. Mentions Vēṇādudaiyār.
119	Do.	Pallava	Sakala[hhu]vanachakravartin Peruñjiṅga-dēva.	13th "	Do.	Gift of land to the younger brother of a person who cut off his own head in order that a <i>maṇḍapa</i> which was being constructed might be completed.
120	On the same <i>gōpura</i> , left of entrance	Vijayanagara	Sadāsiva-Mahā[rāya]	Śaka 1485 expired, Pramōda (wrong).	Do.	Damaged. Seems to record a gift of land.
121	In the same place	Chōla	Madiraikōṇḍa Parakēsavarman	Lost	Do.	Gift of five lamps.
122	Do.	Pallava	Sakalabhuvanaśakravartin Peruñjiṅga-dēva.	11th year ..	Do.	Records the exemption from certain taxes of lands in the village of Guṇamaṅgalam on the southern bank of the Pennar.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
123	In the same place	Pallava	Peruñjiṅgaḍēva	11th year	Tamil	Gift of paddy.
124	Do.	Chōla	Madiraiṅgaḍēva Parakēsarī[varman]	[3]rd "	Do.	Damaged. Gift of a lamp.
125	Do.	Rāṣṭrakūṭa	Kannaradēva	28th "	Do.	Mutilated. Gift of gold for a lamp.
126	Do.	Do.	Do.	Lost	Do.	Do.
127	On a stone set up at the right of entrance into the same temple.	Vijayanagara	Achhantadēva-Mahārāya, son of Śāluva Narasīṅgaḍēva.	Saka 1452 expired, Nandana.	Do.	Records the exemption of the temple (lands) from the tax called <i>sōmasāsevari</i> on the representation of Vaiyyappa-Nāyakkar-Ayyaṅ while Vēḍṭr Bommū-Nāyaka was the Governor.
128	On the east wall of the first <i>prākāra</i> of the Grāmārdhanāthēvara temple at Elvānāśūr.	Chōla	Kulōttuṅga-Chōlādēva	9th year	Do.	Gift of money for a lamp.
129	On the same wall	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin śrī-Rājarājadēva.	17th "	Do.	Mutilated at the beginning. Incomplete. The village is also called Śrī-Sōlakēraja-obaturvēḍi-maṅgalam.
130	Do.	Do.	Tribhuvanachakravartin Virar[ā]jēndra-Chōlādēva.	7th "	Do.	Gift of money for a lamp.
131	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Śrī-Rājarājadēva.	18th "	Do.	Mutilated and unfinished.
132	Do.	Do.	Tribhuvanachakravartin [Ku]lōttuṅga-Chōlādēva.	1[1]th "	Do.	Gift of money for a lamp.
133	On the south wall of the same <i>prākāra</i>	....	Uḍaiyār śrī-Sōlakērajaḍēva	3rd "	Do.	Records the gift of cows and of land by Parāntaka Yādava Bhīma <i>alias</i> Uttamasōla-Malādūḍaiyār of the Bhārgava-gōtra. The village is called Irāyānaraiyār, a <i>brahmadēya</i> in Pāṇḍr-kūṭṭam, a district of Malādū <i>alias</i> Jananātha-valanādu.
134	On the same wall	Do.	Rājarājadēva	14th "	Do.	Incomplete. Gift of money for a lamp. The temple is called Uḍaiyār Ūrbāgaṅḍaruliya-Nāyāṅ. Refers to Tirumalai (i.e. the hill on which the temple is believed to be built).
135	Do.	Do.	Uḍaiyār śrī-Rājēndra-Chōlādēva (I.)	13th "	Do.	Registers an endowment for repairs to be made every ten years from the interest. The temple is called Ūrūḍaiya Paramēśvarar.
136	Do.	Pāṇḍya	Māvarman Tribhuvanachakravartin Śrī-valadēva (Śrīvallabha?).	[5]th "	Do.	Gift of land for two lamps.
137	Do.	Chōla	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin śrī-Rājarājadēva.	15th "	Do.	Gift of land.
138	Do.	Do.	Tribhuvanachakravartin Rājarājadēva	10th "	Do.	Gift of 32 cows for a lamp.
139	Do.	Do.	Tribhuvanachakravartin Rājarājadēva.	10th "	Do.	Gift of money for two lamps.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
140	On the same wall	Chôla	Parakésarivarman <i>alias</i> Tribhuvanachakravartin Râjarâjadêva.	[1]5th year	Tamil	Damaged. Seems to record a gift of land.
141	On the west wall of the same <i>prâkâra</i>	Do.	Parakésarivarman sri-Râjêndra-Chôladêva	[5]th	Do.	Gift of land for a flower garden.
142	On the same wall	Vijayanagara	[Krishparâya]	Saka 1439 expired, Isvara.	Grantha and Tamil	Much damaged. A few words traced here and there in the first few lines show that the passage describes the conquests of Krishnarâya. The inscription is similar to Nos. 74 and 288 of 1903 and 125 of 1904.
143	On the north wall of the same <i>prâkâra</i>	Chôla	Râjarâjakésarivarman <i>alias</i> sri-Râjarâjadêva.	24th year	Tamil	Incomplete. Gift of land. The characters are later than the period of Râjarâja I. The same remark applies to the inscriptions of Râjêndra-Chôla I. found in this temple.
144	On the same wall	Do.	Râjarâjadêva	19th	Do.	Gift of money for a lamp.
145	Do.	Do.	Sri-Kulôttunga-Chôladêva	2nd	Do.	Do.
146	Do.	Do.	Râjarâjadêva	19th	Do.	Do.
147	Do.	Do.	Sri-Kulôttunga-Chôladêva	[2nd]	Do.	Do.
148	Do.	Do.	Tribhuvanachakravartin Râjâdhira[ja]-dêva.	10th	Do.	Gift of 32 cows for a lamp.
149	Do.	Do.	Râjakésarivarman <i>alias</i> Chakravartin sri-Kulôttungadêva.	[10]th	Do.	Gift of land. The temple is called Urudaiya Paramésavarar.
150	Do.	Do.	[Kulôttunga-Chôladêva?]	Lost	Do.	Gift of money for a lamp.
151	Do.	Do.	Kulôttunga-Chôladêva	2nd year	Do.	Gift of a lamp.
152	Do.	Do.	Tribhuvanachakravartin sri-Râjâdhira[ja]-dêva.	7th	Do.	Unfinished.
153	Do.	Do.	Râjakésarivarman <i>alias</i> Chakravartin Kulôttunga-Chôladêva.	[1]2th	Do.	Gift of land by a dancing girl of the temple at Jambai.
154	On the west wall of the second <i>prâkâra</i> of the same temple.	Pallava	Sakalabhuvanachakravartin Perunjîngadêva.	80th	Do.	Gift of land. Quotes the 2nd year.
155	On the same wall	Do.	Do.	....	Do.	Registers that two persons mentioned by name had the hereditary right of serving on the district police (<i>peṭikēṭal</i>).
156	Do.	Do.	Do.	....	Do.	Records the declaration made by a woman before committing <i>saṭṭee</i> .
157	Do.	Chôla	Râjakésarivarman <i>alias</i> Tribhuvanachakravartin Kulôttunga-Chôladêva.	[5]th year	Do.	Gift of taxes to the temple by Kṛṣṇaśrî Arasanârâyanan Eṭṭēai Mōgaṇ <i>alias</i> Jananâtha-Kachchiyarâyan.
158	Do.	Do.	Tribhuvanachakravartin Vi[râ]jêndra-Chôladêva.	6th	Do.	Gift of taxes by Kiliyṭṭr Malaiyamân Sūriyan Nīrēṭṭāṇ <i>alias</i> Râjarâja-Malaiyakularâyan.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the same wall	Pallava ..	Sakalabhuvanachakravartin ..	30th year ..	Tamil ..	Gift of land in the village of Mambattu by Ponparappina Vānakō-varaiyar.
160	On the north wall of the same <i>prākāra</i> ..	Pāṇḍya ..	Māra-varman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	7th ..	Do.	Gift of land for the daily requirements of the temple among which figure rose-water (<i>paninir</i>), musk (<i>kustūri</i>), camphor (<i>karpūram</i>), European saffron (<i>kunkūmam</i>) and sandal paste for external application (<i>mērpūchēchu</i>).
161	On the east wall of the third <i>prākāra</i> of the same temple.	Vijayanagara ..	Vijayarāya-Mahārāya ..	Śaka 1368 expired, Kāhaya.	Do.	A copy of No. 23 of 1905 without the signatures at the end.
162	On the north wall of the same <i>prākāra</i> ..	Do.	Kampana-Uḍaiyar ..	Pramādin ..	Do.	Gift of cows. Close to this is another inscription dated in the Śubhaktit year which records the gift of a lamp.
163	On the second <i>gōpura</i> of the same temple, right of entrance.	Chōla ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rājārājadēva.	13th year ..	Do.	Gift of land at the request of Kilivār Malayamāṇ Periya-uḍaiyāṇ Nīrēraṇ <i>alias</i> Rājārāja-Malai-yakulaṛāyaṇ by the king while he was at Ayirattali.
164	In the same place	Do.	Rājakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	48th ..	Do.	Sale by the <i>śabhā</i> of land which belonged to two absconding accountants.
165	Do.	Do.	Vikrama-Chōladēva ..	17th ..	Do.	Incomplete. Gift of land for daily requirements. Provision is made for the recital of the hymn <i>Tiruvēcheḍḍāl</i> every Sunday.
166	On the same <i>gōpura</i> , left of entrance ..	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rājārājadēva.	6th ..	Do.	Gift of taxes by Kōḍalār-Āḷappirandāṇ Mōgaṇ <i>alias</i> Rājārāja-Kāḍavarāyaṇ.
167	In the same place	Do.	Rājakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	85th ..	Do.	Gift of land. The temple is called Ūrbāgaṅḍarūḷiṇa Mahādēva at Irāivānaraiyūr <i>alias</i> Śrī-Śōḷakē-rala-ohaturvēdimāṇḡalam in Pālār-kāṇṇam, a district of Mīlādū <i>alias</i> Jananātha-valanāḍu.
168	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	4th ..	Do.	Gift of land. The king was at Muḍiḡoṇḍa-Chōlapuram at the time of making the grant.
169	Do.	Do.	Do. do.	13th ..	Do.	Registers the emoluments of temple priests and the items they had to provide for offerings.
170	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rājārājadēva.	6th ..	Do.	Records the building of the hall (<i>tiruvēḍḍigai</i>) by Kōḍal-Āḷappirandāṇ Mōgaṇ <i>alias</i> Rājārāja-Kāḍavarāyaṇ Nāludikkumveṇṇāḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	In the same place	Chôla	Trivikrama-Chôladêva	12th year	Tamil	Gift of money for a lamp.
172	Do.	Do.	[Tribhavanachakravartin Chôladêva.	6th	Do.	Mutilated at the end. The donor is apparently the same as in No. 158 above.
173	On the outer <i>gôpura</i> of the same temple, right of entrance.	Vijayanagara	Śrīśaṅgadêva-Mahârâya	Śaka 1504 expired, Chitrabhāna.	Do.	Damaged.
174	On the same <i>gôpura</i> , left of entrance	Do.	Achyutayadêva-Mahârâya	Śaka 145[7] expired, Manmatha.	Do.	Gift of a village by the <i>maḥā-maṇḍalêśvara</i> Chôlakulatilaka Uraiṇṇṇ-puravarâdhîśvara Bôg-aiyadêva Mahârâya, son of Tip-payadêva-Mahârâya, for the merit of the king, under orders from Tirumalaiyadêva-Mahârâya, son of Śalakkaiyadêva-Mahârâya.
175	In the same place	Do.	Achchinda (Achyuta) dêva-Mahârâya	Śaka [14]53 expired, Khara.	Do.	The king is called a Śâlûva and bears the <i>divûda</i> , the destroyer of the army of the Tûlukkar and Odḍiyar. Mentions [Bô]gaiyadêva-Mahârâya, son of the <i>maḥā-maṇḍalêśvara</i> Timmayarâya.
176	On a slab built into the floor at the entrance into the same temple.	Chôla	Râjarâjakêsarivarman	7th year	Do.	Damaged and mutilated. Refers to the 15th year of Śrī-Uttama-Chôladêva, described as the son of Sembian-Mâdêviyar, and mentions two Mîlâdu chiefs.
177	On a rock near the Ôṭṭaikulam in the same village.	Do.	Parakêsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chôladêva.	9th	Do.	Records remission of taxes in favour of seven temples by a Mîlâdu chief named Kiliyâr Malaiyamân Śârriyan Râman <i>alias</i> Râjêndra-Chôla-Malaiyakularâjan.
178	On the same rock	Do.	Vīrârâjêndra-Chôladêva	6th	Do.	Gift of land to five temples by Kiliyâr Malaiyamân Śârriyadêvan Nīrērân <i>alias</i> Râjarâja-Malaiyakularâyan.
179	Do.	....	....	..	Sanskrit and Tamil.	Gift of gold by a native of the Pândya country.
180	On the south wall of the central shrine in the Sivalôkanâtha temple at Grâmanam.	Chôla	[Parakê]sarivarman	[2]9th year	..	Built in at the beginning. Gift of a lamp.
181	On the same wall	Do.	Tribhuvanachakravartin Râjarâjadêva	3rd	Do.	Built in at the end. The donor is Mōgan Alappirandân <i>alias</i> Anapâya-Kâdavarâyan.
182	Do.	Do.	Madiraiṅṇa Parakêsarivarman	29th	Do.	Gift of a lamp by a servant of prince Râjâditya.
183	Do.	Do.	Do.	[2]9th	Do.	Built in at the end. Gift of a lamp.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the west wall of the same shrine ..	Chôla ..	Parakéśarivar[man], 'who took (Madura) and Ilam (Ceylon)'.	41st year..	Tamil ..	Gift of a lamp.
185	On the same wall ..	Do. ..	Madirai[koṇḍa] Parakéśarivarman ..	36th ..	Do. ..	Gift of land for two lamps.
186	Do. ..	Do. ..	[Madirai]koṇḍa Parakéśarivarman ..	32nd ..	Do. ..	Gift of land.
187	Do. ..	Do. ..	Madirai[koṇḍa] Parakéśarivarman ..	31st ..	Do. ..	Incomplete. Gift of vessels by men who belonged to the [army] of prince hājādityadēva.
188	Do. ..	Do. ..	[Śrī]-Kulōttuṅga-Chôladēva ..	16th ..	Do. ..	A few letters are missing at the end of each line. Gift of a lamp by a person who had by mistake shot a man in hunting.
189	Do. ..	Do. ..	Parakéśarivarman <i>alias</i> Uḍaiyār Śrī-Rājendra- dradēva.	1[0]th ..	Do. ..	Gift of a lamp. The village is called Parāntaka-chaturvēdimangalam.
190	On the north wall of the same shrine ..	Do. ..	[Parakéśariva]rman <i>alias</i> Uḍaiyār Śrī-Rājendra-Chôladēva.	16th ..	Do. ..	The inscription is incomplete. Below it is found a record of the 10th year of Uḍaiyār Śrī-Kulōttuṅga-Chôladēva without any introduction.
191	On the same wall ..	Do. ..	Parakéśarivarman <i>alias</i> Uḍaiyār Śrī-Rājendra- dradēva.	4th ..	Do. ..	Partly mutilated. Gift of sheep.
192	Do. ..	Do. ..	Madirai[koṇḍa] Para[kā]sarivarman ..	3[9]th ..	Do. ..	Unfinished.
193	Do. ..	Do. ..	Rājakéśarivarman <i>alias</i> Uḍaiyār Rājendra-Chôladēva.	4th ..	Do. ..	Sale of land. The village is called Parāntaka-chaturvēdimangalam. A fragment of the introduction of Rājendra-dēva is found at the bottom of the inscription.
194	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara ..	Vīra-Viruppa[ṇa]-Uḍaiyār, son of Hari-haradēva.	Śaka 1317 expired, Yuvan.	Do. ..	Registers an order of Śrīmaṇu-Naṇjappaṅgal to the authorities of the Pokkināṅguduttaruliya-Nāyaṅār temple at Grāmaṇ.
195	On the west wall of the same <i>maṇḍapa</i> ..	....	....	....	Tamil (verse) ..	Fragment. Mentions Uṇḍai (Uṇaiyār).
196	On the south wall of the Śelvaṅbikā shrine in the same temple.	Pāṇḍya ..	Tribhuvanaśakravartin Kōṇḍēriṇṇai[koṇḍa]ṇ Sundara-Pāṇḍyadēva.	18th year ..	Sanskrit and Tamil ..	Begins with the words <i>samasta jagatē(dē)dhāra</i> . The temple is called Uḍaiyār Śrīyāgruttaḷi-Mūlasthānamudaiyār [Po]lkanāṅguduttaruliya-Nāyaṅār at Grāmaṇ.
197	On the west and south walls of the same shrine.	Do. ..	Jatavarman Tribhuvanaśakravartin Sundara-Pāṇḍyadēva.	16th ..	Do. ..	Gift of land. Begins <i>samasta jagatē(dē)dhāra</i> , etc. Records that Vīra-Pāṇḍyadēva established a festival called Sundara-Pāṇḍiyaṅ-savdē. Mention is also made of the time of Kō. Peruṅṅiṅga.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the north and west walls of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōṇēripmaikondāṇ alias Sundara-Pāṇḍyadeva.	19th year ..	Sanskrit and Tamil	Gift of land. Begins <i>samasta jagad-ādihāra, etc.</i>
199	On the south wall of the central shrine in the ruined Siva temple at Pēraṅgiyūr.	Kāshyapakūṭa ..	Srī-Kaṇṇaradeva, 'who took Kaṇchehi and 'Iaṇjai.'	17th ..	Tamil	Incomplete and partially damaged. Above this is an unfinished inscription which contains the words <i>Madiraiakonḍa kō-Parakē-sarivarmanak.</i>
200	On the same wall	Chōḷa ..	Madiraiakonḍa Parakēsarivarman	17th ..	Do.	Incomplete. Registers a sale of land by the <i>seihā</i> of Pēringūr.
201	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār ārī-Rājendra-Chōḷadeva.	[3]0th ..	Do.	Incomplete. Gift of lamps to the temple of ārī-Mūlasthanamudaiya-Mahādēvar at Pēringūr, a <i>brāhmaḍya</i> in Tirumunaiappādi, a district of Rājendra-(hōḷa-vala-nāḍu.
202	Do.	Do. ..	Parakēsarivarman	Doubtful ..	Do.	Incomplete and partly damaged.
203	Do.	Do. ..	Parakēsarivarman 'who took the head of the Pāṇḍya.'	5th year ..	Do.	Gift of 96 sheep for a lamp.
204	Do.	Do. ..	Rājārājakesarivarman alias ārī-Rājārājadeva.	Lost ..	Do.	Unfinished and mutilated. Records the gift of a lamp.
205	Do.	Do.	Kulōttunga-Chōḷadeva	16th year ..	Do.	....
206	Do.	Do. ....	....	....	Do.	Much damaged. A few words of the historical introduction of Rājārājāḷ. can be made out in the beginning. Seems to record the gift of a lamp.
207	Do.	Do. ..	Parakēsarivarman	3rd year ..	Do.	Damaged. Gift of land.
208	On the west wall of the same shrine	Do. ..	Rāja-Rājārājadeva	[2]4th ..	Do.	The inscription seems to have been left unfinished.
209	On the same wall	Do. ..	[Rājendra-Chōḷa I.]	Lost ..	Do.	Incomplete. Only a portion of the historical introduction is preserved.
210	Do.	Do. ..	Parakēsarivarman alias ārī-Rājendra-Chōḷadeva.	[2]nd year ..	Do.	Gift of land.
211	Do.	Do. ..	Rājakesarivarman	4th ..	Do.	Do.
212	On the north wall of the same shrine	Do. ....	....	....	Do.	Beginning built in. Fragment containing the concluding portion of two inscriptions.
213	On the same wall	Do. ..	Rājakesarivarman alias Uḍaiyār ārī-Rājādhirājadeva.	....	Do.	....
214	Do.	Do. ..	Rājārājakesarivarman, ['who destroyed the ships at Kāndalār'].]	12th year ..	Do.	Incomplete.
215	Do.	Do. ..	[Rājendra-Chōḷa I.] .. ..	....	Do.	Only a portion of the historical introduction of the king is preserved.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same wall	Chôla ..	Râjakêśarivarman <i>alias</i> Udayâr Râjêndra- [Chôladêva].	....	Tamil ..	Sale of land.
216A	Do.	Do. ..	Râjarâjakêśarivarman, 'who destroyed the ships at Sâlai.'	11th year ..	Grantha and Tamil ..	Gift of land.
217	Do. .. .. .	....	....	....	Tamil ..	The stones seem to be out of order in this part of the wall.
218	On the north and west walls of the same shrine.	Chôla ..	Râja-Râjarâjakêśarivarman <i>alias</i> Râja-Râja- râjadêva.	[28]th year ..	Do. ..	The continuation of this which seems to be incomplete may be looked for in No. 21 above.
219	On the same walls	Do. ..	Râja-Râjarâjakêśarivarman <i>alias</i> srt-Râja- Râjarâjadêva.	22nd ..	Do. ..	Gift of 90 sheep for a lamp.
220	Do.	Do. ..	Râjakêśarivarman	6th ..	Do. ..	Gift of land for a lamp.
221	On the north wall of the central shrine in the ruined Siva temple on the hill at Eyal.	Vijayanagara ..	Vira-Viruppa-Udayar	[Pra]mâdin ..	Do. ..	Mutilated. Gift of land.
222	On the east wall of the same shrine .. .. .	....	....	....	Do. ..	Gift of land.
223	On the same wall .. .. .	....	....	....	Do. ..	Registers the dedication of two families for maintaining twilight lamps.
224	On the south and east walls of the same shrine.	Vijayanagara ..	Jammanna-Udayar, son of Vira-Kampappa- Udayar.	Ânanda ..	Do. ..	Gift of land for a lamp.
225	On the same walls .. .. .	....	....	Raudra ..	Do. ..	Gift of land.
226	Do. .. .. .	....	....	Do. ..	Do. ..	Mentions the temple of Tirumâda- ppêrudaiyâr. Gift of land to blacksmiths, carpenters and goldsmiths.
227	On stones lying near the same shrine	Vijayanagara ..	Somman-Udayar, son of Vira-Kumâra- Kampappa-Udayar.	Saunya ..	Do. ..	Incomplete. The temple is called 'Tirumâdappêrudaiya-Nâiyâr.
228	On the same stones .. .. .	....	Sakalôkacakra-vartin Râjanârâyana Śam- buvârâya.	Lost ..	Do. ..	Fragment.
229	On the rock to the south of the same temple ..	Chôla ..	Tribhuvana-chakravartin Kulôttunga-Chôla- dêva.	4th year ..	Do. ..	Gift of money to the shrine of Vinâyaka in the temple of 'Tiru- mâdappêrai-Udayâr at Eyal <i>alias</i> Râjêndra-Chôlanallâr.
230	On a stone set up to the left of the way leading to the same hill.	....	....	Flavanga ..	Do. ..	Refers to the foundation of a new street at Eyal.
231	On a rock to the south of the same village ..	Pândya ..	Vikram[ma]-Pândyadêva	7th year ..	Do. ..	Mentions the temple of 'Tiruvap- pâmala-Udaya-Nâiyâr and Eyal.
232	On another rock in the same locality .. .. .	....	....	Îsvara ..	Do. ..	Gift of land. Mentions Narasînga- Râja-Udayar.
233	On the north wall of the Tâlapurîsvara shrine in the Siva temple at Tirappanâgâda.	Chôla ..	Râjakêśarivarman <i>alias</i> Udayâr srt-Râja- dhirâjadêva.	[28]th year ..	Do. ..	Gift of land.
234	On the south wall of the same shrine	Do. ..	Parakêśa[r]ivarman <i>alias</i> Udayâr srt- Râjêndra-Chôladêva.	[32]nd ..	Do. ..	Sale of land.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the same wall	Chôla ..	Râjakéśarivarmān <i>alias</i> Chakravartin éri-Kulôttunga-Chôladêva.	[45]th year ..	Tamil ..	Gift of a lamp. The temple is called Tiruppa[n]angâdu-Udaiyâr in Kaluma-a-nâdu, a district of Kâliyâr-kôttam, a sub-division of Jayangonda-Chôlamandalam. The donor was a native of Kâliyângai-nâdu, a sub-division of Râjarâja-valanâdu, a district of Sôlamandalam.
236	Do.	Vijayanagara ..	Viruppana-Udaiyar, son of Vira-Hariyana-Udaiyar.	Saka 13110 expired, Vibhava.	Do. ..	Gift of land.
237	On the east wall of the same shrine .. .. .	....	....	....	Do. ..	The length of the measuring rod of the district in which Tiruppanangâdu was situated is given. At each end of the inscription is a palmyra tree. Begins with the Unfini-bed. Begins with the <i>dividas</i> of some Vijayanagara king whose name is omitted. The inscription records a gift to stone-masons.
238	On the north wall of the Kripânâthasvâmin shrine in the same temple.	....	....	....	Do. ..	Refers to a famine in the Pramôda Year.
239	On the same wall	Vijayanagara ..	Viruppana-Udaiyar, son of Vira-Ar[i]yana-Udaiyar.	Saka 1313 expired, Prajâpati.	Do. ..	Mentions Tirumalai-Nâyakkar, son of Ellappa-Nâyakkar.
240	On the west wall of the same shrine	Do. ..	Krishnadêva-Mahârâya, son of Gandakattâri Sâluva Vanyavêttakapdarulîya Narasânâ-yakka-Udaiyar.	Saka 1432 expired, Pramôda.	Do. ..	
241	On the west and south walls of the <i>mandapa</i> in front of the Iâlapurisvara shrine in the same temple.	Do. ..	Viruppana-Udaiyar, son of Ariyana-Udaiyar.	Saka 1303 expired, Dundubhi.	Do. ..	The temple is called Âludaiyâr Tiruppanangâdu in Brahmadêsaparru, a sub-division of Kalumalanâdu in Kâliyâr-kôttam, a district of Jayangonda-Chôlamandalam. Mentions Vasavanâ-tiruvidi and Adarungal Perumâl Tondaimânâr-manai. Refers to a breach at the sluice of a tank which deprived the villagers of the means of paying the tax called <i>śālavari</i> .
242	On the same walls .. .. .	....	....	[Sarra]dharin ..	Do. ..	Records an agreement between the temple authorities and the weavers.
243	On the south wall of the same <i>mandapa</i> .. .. .	....	....	Vikârin ..	Do. ..	Refers to the setting up of the images of Dakshinâmr̥ti, Mahâ-vishnu, Brahman and Durgâ.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
244	On the east wall of the <i>maṇḍapa</i> in front of the Kṛṣṇānāthasvāmin shrine in the same temple.	Chōla ..	Rājakēśarivarman <i>alias</i> Tribhuvanachakravartin Śrī-Kulottuṅga-Chōlādēva.	10th year ..	Tamil ..	Gift of 32 cows for a lamp to the temple of Uḍaiyār Tiruppanah-gaḍudaiyār in Kalumala-nādu, a sub-division of Kāliyār-kōttam, a district of Jayangonda-Chōla-mandalam.
245	On the same wall	Do. ..	Tribhuvanachakravartin Śrī-Rājārjadēva ..	18th ..	Do. ..	Gift of 32 sheep for a lamp by an agent of Samb[al]garāyar.
246	Do. .. ..	....	....	....	Do. ..	Those who fell the living palmyra tree (shall be subject to panishment inflicted under) the royal order.
247	Do. .. ..	....	....	....	Do. ..	Records that some hunters who claimed to belong to the family of Tirukkannappār made a gift for the merit of Sambuvarāya.
248	On the east and north bases of the same <i>maṇḍapa</i> .	Vijayanagara ..	Kampana-Uḍaiyar, son of Vira-Bokkana-Uḍaiyar.	Śaka 1291 expired, Nannya.	Do. ..	Records that three men were made over to the temple under orders from the king to look after the lamps.
249	On the north wall of the same <i>maṇḍapa</i> ..	Do. ..	Do. do.	Sādhārana (i.e. Śaka 1293).	Do. ..	Registers a similar arrangement made by Adaiappattu Ilakkappār and Anaikundi Viṭṭappār under orders from the king.
250	On the same wall	Do. ..	Vira-Kumāra-Kampana-Uḍaiyar ..	Śaka 1289 expired, Kilaka.	Do. ..	Records that a certain Vijayasithadēva of the Bôdhāyana- <i>sāstra</i> and the Bhāradvāja- <i>gôtra</i> was appointed temple manager.
251	Do.	Do. ..	Virappana-Uḍaiyar, son of Ariyana-Uḍaiyar.	Śaka 1303 expired, Dundubhi.	Do. ..	Records that the temple authorities sold some of the temple lands in order to repair the breaches of the village tank, because they had no funds and because the lands under it remained uncultivated for a long time.
252	Do.	Do. ..	Achytaiyadēva-Mahārāya ..	Śaka 1460 expired, Vilamba.	Do. ..	Gift of land to the temple of Tiruppanāingāvudaiya-Nayinār Anbudaiya-Nayinār for the merit of the king.
253	Do.	Do. ..	Vīrapratāpa Achyutaiyadēva-Mahārāya	Śaka 1463 expired, Khara.	Do. ..	Records that Bhōgāyadēva-Mahārāja granted again the <i>jōḍi</i> amounting to 50 <i>poṇ</i> for the merit of the king with the permission of Tirumalaiyadēva-Mahārāja.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
254	On the inner side of the west wall of the first <i>prākāra</i> of the same temple.	Vijayanagara	Dē[varāya?]-Uḍaiyar, son of Ariyana-Uḍaiyar.	Śaka 13[20] expired, [Īsvara].	Tamil	Damaged. Mentions a water-channel and the <i>maṭamāṇḍalāśvara</i> <i>Viṅgi-Tridharmavalla</i> Sāmeya-dēva, son of Sūryadēva-Mahārāja. Contains the words <i>svasti śrī-Iraṣi-kulam[āṇ]ikkapperumbal[ī]</i> in characters belonging roughly to the 11th century A.D.
255	On a stone kept in the Public Works Department bungalow at Puduppādi.	....	....	....	Do.	....
256	On the north and west walls of the central shrine in the Vēdanārāyaṇa-Perumāḷ temple in the same village.	....	....	Raktāksha ..	Do.	....
257	On the south wall of the same shrine ..	....	....	Śaka 1418 expired, Nala.	Do.	Records gifts to the temple of Vēdanārāyaṇa-Perumāḷ at Ka[rai]-vaḷi-Puduppādi in Kalavai-pattu.
258	On the same wall ..	....	....	Raktāksha ..	Do.	Gift of land apparently by a Nāyaka.
259	To the left of entrance into the <i>maṇḍapa</i> in front of the same temple.	....	....	15 * 2 ..	Kanarese ..	A Kanare e version of No. 256.
260	On the south wall of the central shrine in the ruined Siva temple on the hill at Narasa-maṅgalam.	Pāṇḍya	Tribhuvanachakravartin Jaiavarman alias Sundara-Pāṇḍyadēva.	7th year ..	Telugu ..	Much damaged.
261	On a stone set up on the bund of the tank in the same village.	....	....	Śaka 1560, Bahudhānya.	Sanskrit and Tamil	Begins <i>saṁasta-jagad-ādhāra</i> , etc. Incomplete. Registers a public sale of the village of Narai-siṅgaṁḍalam in Māvandir-nādu, a sub-division of Kālyāṭr-kōṭṭam, a district of Jayan-gōṇḍa-Chōḷamaṇḍalam.
262	On the same stone ..	....	....	Do.	Telugu ..	Records the construction of the tank by Venkatappa-Nāyaka, son of Chennappa-Nāyaka. It was called Chenna-sāgaram and was provided with a feeding channel from the Pālār.
263	On another stone in the same place ..	....	....	Jaya ..	Tamil ..	A Tamil copy of No. 261.
264	On a third stone in the same place ..	....	....	Do.	Grantha ..	The tank is called Chenna-sāgara and Venkatappa makes provision for the maintenance of it.
265	On the south wall of the central shrine in the Maṇikanthēśvara temple at Tirumālpuram.	Chōḷa	Rāja kēśari]varman alias śrī-Mummadi-('hōḷadēva.	Śaka 1560, Bahudhānya.	Nāgarī and Sanskrit	Refers to the fact of Venkatappa-Nāyaka having built the tank.
266	On the same wall ..	....	Pārthivēndrādīvarman, 'who took the head of Vira-Pāṇḍya.'	4th year ..	Tamil ..	Gift of gold.
267	Do.	....	Pārthivēndrādīhipatiavarman ..	13th ..	Do.	Gift of two lamps by Vijjavai-Mahādeviyār, daughter of Nandi-varma-[Kādu]pattigal.
268	Do.	....	....	[3]rd ..	Tamil and Grantha	Damaged. Records the building of the temple and the enclosing verandah by the Virāṭa king Anayamañ alias Paramaṇḍalāditya.
269	Do.	Chōḷa	Rājakēśariavarman ..	6th ..	Tamil ..	Records a gift by Madirāntakan Kandarādittan.
	Do.	Do.	[Rājārāja I. ?] ..	Lost ..	Do.	Damaged. Gift of a lamp.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the same wall	Chōla	Kalōttuṅṅa-Chōladēva	27th year	Tamil	Gift of land.
271	Do.	Do.	Rājakesarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva.	46th	Do.	Gift of money for ten lamps to the temple of Tirumālpēruḍaiyār in Vallā-nādu, a district of Dāmar-kōttam in Jayāṅṅōḍa-Chōla-maṇḍalam.
272	Do.	Do.	[Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	7th	Do.	Sale of land. Mentions the temples of Aludaiyār, Tirumālpēruḍaiyār, Uttama-Chōlśivaramuḍaiyār and Avimuttśivaramuḍaiyār.
273	Do.	Do.	Tribhuvanachakravartin Virarājendra-Chōladēva.	6th	Do.	Gift of 32 sheep for a lamp.
274	Do.	Do.	Rājakesarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva.	38th	Do.	Gift of 30 cows for a lamp.
275	Do.	Do.	Tribhuvanachakravartin Rājārjadēva	15th	Do.	Gift of 64 cows for two lamps and of ornaments.
276	Do.	Do.	Do.	8th	Do.	Incomplete.
277	Do.	Do.	Tribhuvanachakravartin Kōṇēriṅmai-kōṇḍāṇ Tribhuvanaviradēva.	34th	Do.	Gift of land to the image of Uttama-Chōlśivaramuḍaiyār set up by a certain Chēdirāyan.
278	Do.	Do.	[Rājakesarivarman, 'who destroyed the ships at Kāndaḷār-Sālai.'	Lost	Do.	Much damaged.
279	Do.	Do.	Rājārjadēva, 'who destroyed the ships at Kāndaḷār-Sālai.'	12th year	Do.	Gift of 90 sheep for a lamp.
280	Do.	Do.	Parakēsarivarman	1[4]th	Do.	Partially damaged. Provides for the bathing every month of the image of the god with 108 pots. The provision was made by [Madu]rāntakaṇ Kandarādittā[r]. Registers an agreement of the <i>śabha</i> of Ppithivimahādēvi-chaturvēdimāṅgalam.
281	Do.	Do.	Rājārjadēva, 'who destroyed the ships at Kāndaḷār-Sālai.'	12th	Do.	Registers an agreement of the villagers of Palugūr in Palugūr-nādu, a sub-division of Maṇaiyir-kōttam. Refers to the fact that Madurāntakaṇ Kandarādittar had fined the men in charge of the store-room in the 4th year of the king's reign. Mentions also the 14th year of some king whose name is lost.
282	On the west wall of the same shrine	Do.	Do.	[1]2th	Do.	Refers to an enquiry made by Madurāntakaṇ Kandarādittayār into the affairs of the Agnīśvara temple at Tirumālpēru.
283	On the same wall	Do.	Rājakesarivarman <i>alias</i> Mummaḍi-Chōladēva.	4th	Do.	

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
284	On the same wall	Chôla	Râjarâjakêsarivarman, 'who destroyed the ships at Kândalâr-Sâlai.'	11th year	Tamil	Refers to the setting up of an image of Umâhashtârakiyâr also called Âdisandaradêva-dêviyâr and records a gift of land to it.
285	Do.	Do.	Râjakêsarivarman	[3]rd "	Do.	Gift of a lamp by Madurântakan Kandarâdittan.
286	On the north wall of the same shrine ..	Do.	Kô-Nô-i-i-maikondân (?)	14th "	Do.	Gift of the village of Sîrriyâr.
287	On the same wall	Do.	Râjakêsarivarman <i>alias</i> Chakravartin sri-Kulôttunga-Chôladêva.	41st "	Do.	Sale of land by the villagers of Nittavinôdanalûrin Uâmar-nâdu, a district of Dâmar-kôttam in Jayangonda-Chôla-mandalam.
288	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kândalâr-Sâlai.'	12th "	Do.	Registers an agreement of the villagers of Manavil in Manavil-nâdu, a district of Manavil-kôttam.
289	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kândalâr-Sâlai.'	Lost	Do.	Damaged.
290	Do.	Do.	Râjakêsarivarman <i>alias</i> Chakravartin sri-Kulôttunga-Chôladêva.	20th year	Do.	Sale of land. At the bottom of this is an inscription of the 27th year of the same king.
291	On the north, west and south walls of the same shrine.	Do.	Parakêsarivarman <i>alias</i> Udaiyâr sri-Râjêndra-Chôladêva.	[21]st "	Do.	Sale of land by the <i>sakka</i> of Pudup-pakkam in Purisai-nâdu, a district of Manaiyil-kôttam.
291A	On the same walls	Do.	Do.	21st "	Do.	Sale of land.
292	Do.	Do.	Parakêsarivarman <i>alias</i> sri-Râjêndra-Chôladêva.	10th "	Do.	Gift of money for supplying four <i>kalanjûs</i> of <i>siddi</i> by a native of the Chôla country. Mentions Punnai <i>alias</i> Parakulântaka-chaturvêdi-maṅgalam in Valla-nâdu, a district of Dâmar-kôttam in Jayangonda-Chôlamandalam.
292A	Do.	Do.	Râjakêsarivarman	3rd "	Do.	Gift of a lamp by Madurântakan Kandarâdittan.
293	Do.	Do.	Râjarâja-Râjakêsarivarman	16th "	Do.	Gift of gold.
294	Do.	Do.	Râjakêsarivarman	3rd "	Do.	Sale of land. Mentions Madurântakan Kandarâdittan and Sôla-mâdêviyâr <i>alias</i> Pañchavan-mâdêviyâr, queen of Mummadî-Chôla.
295	Do.	Do.	Do.	Do.	Do.	Gift of gold by Madurântakan Kandarâdittan.
295A	Do.	Do.	Râjarâja-Râjakêsarivarman	13th year	Do.	Incomplete. Above this is another damaged Chôla inscription.
296	On the north wall of the first <i>prâkâra</i> of the same temple.	Do.	Râjakêsarivarman <i>alias</i> Udaiyâr sri-Kulôttunga-Chôladêva.	11th "	Do.	Built in at the end. Gift of a lamp.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On the west and north walls of the same <i>prakāra</i> .	Chōla ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rājēndra-Chōladēva.	30th year ..	Tamil ..	Sale of land by the <i>śabha</i> of Kūram <i>alias</i> Sōjamāttānda-chaaturvēdi-maṅgalam in Nīrvēḍar-nādu, a district of Ūrūkkāṭṭa-kōṭṭam. Mentions <i>Rājārāja-kēśava</i> . Sale of land.
298	On the west wall of the same <i>prakāra</i> ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	37th ..	Do. ..	Mutilated and damaged.
299	On the south, west and north walls of the same <i>prakāra</i> .	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rājēndra-Chōladēva.	Lost ..	Do. ..	Gift of a lamp.
300	On the east wall of the central shrine in the ruined Viṣṇu temple in the same village, right of entrance.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	26th year ..	Do. ..	Gift of gold for a lamp by prince [T'arā]ntakaṇ Uttamaś[ī].
301	On the same wall ..	Do. ..	Madirai[koṇḍa] Parakēsarivarman ..	Lost ..	Do. ..	Gift of 96 sheep for a lamp.
302	Do. ..	Do. ..	Madiraikoṇḍa [Para]kēsarivarman ..	[39]th year ..	Do. ..	Gift of a lamp to the temple of Nīnarulūṇa-Perumāṇaḍigal at Gōvindaṇḍi in Valla-nādu, a district of Dā[ma]-r-kōṭṭam, by the Chōla queen Amudan Perāl <i>alias</i> Pallavaṇ-Mādeviyār of Kānattūr in U[mba]la-nādu.
303	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	31st year ..	Do. ..	Records a gift by Nārāyaṇakrama-vittan <i>alias</i> Vaidumbarāditta-Brahmadhirājaṇ.
304	On the south wall of the same shrine ..	....	[Pār]thivēndravarmān ..	3rd ..	Do. ..	Damaged.
305	On the same wall ..	Chōla ..	[Rāj]arājakēsarivarman ..	10th ..	Do. ..	Unfinished. Gift of gold for feeding Brāhmanas by Madurāntakaṇ Achehapidāraṇ (Aditya in the Sanskrit portion), son of Virachōla-Ilaṅgōvēḷar of Koḍumbāḍi in Kōnādu.
306	Do. ..	Do. ..	Rājakēsarivarman ..	3rd ..	Grantha and Tamil ..	Unfinished. Gift of a lamp. (The characters do not seem to belong to the period of Parāntaka I.)
307	Do. ..	Do. ..	Madiraikoṇḍa Rājakēsarivarman ..	17th ..	Tamil ..	Gift of 96 sheep for a lamp. (The characters do not seem to belong to the period of Parāntaka I.)
308	Do. ..	Do. ..	Do. do. ..	Do. ..	Do. ..	Damaged. Records a gift made on the day of a solar eclipse.
309	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	31st year ..	Do. ..	Damaged. Gift of land for a lamp.
310	Do. ..	Do. ..	[Parakēsarivarman], 'who took Madirai and Iḷam (Ceylon).'	40th ..	Do. ..	Gift of gold.
311	Do. ..	Do. ..	[Madiraikoṇḍa] Parakēsarivarman ..	34th ..	Do. ..	Gift of a lamp.
312	Do. ..	Do. ..	Rājakēsarivarman ..	3rd ..	Grantha and Tamil ..	Gift of sheep for a lamp by Pāvay M[āra]ṇ of Nediyatali in Koḍuṇ-gōḍi, (a town) in Malai-nādu.
313	Do. ..	Do. ..	Parakēsarivarman, 'who took Madirai and Iḷam (Ceylon).'	41st ..	Tamil ..	

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall	Chôla	Madirai[kon]da Parakésarivarman	31st year	Tamil	Gift of a lamp by the Chôla queen Amanimadēviyar. The temple is called Ninnaruliṅga-Perumāṇaḍiḡal at Gōvindaḡaḍi in Valla-nāḡu, a sub-division of Dāmar-kōṭṭam, a district of Tondaiya-nāḡu.
315	Do.	Do.	Tribhuvanaśaḡakravartin śrī-Rājarāḡadēva	Lost	Do.	Incomplete. Gift of a lamp.
316	Do.	Do.	Tribhuvanaśaḡakravartin Rājarāḡadēva	[10]th year	Do.	Damaged.
317	Do.	Do.	Parakésarivarman <i>alias</i> Uḡaiyar śrī-Rājendra-Chôladēva.	[2]1st "	Do.	Incomplete.
318	Do.	Do.	Madiraiḡonḡa Parakésarivarman	Lost	Do.	Built in at the end.
319	Do.	Do.	Do.	12th year	Do.	The temple is called Perumāṇaḡaḡal of Gōvindaḡaḡi in Tondai-nāḡu.
320	Do.	Do.	Parakésarivarman	14th "	Do.	Damaged. Seems to record a gift of land for offerings.
321	Do.	Do.	Do.	[14]th "	Do.	Refers to the setting up of an image of Maṇavāḡa-Perumāḡal and registers an endowment for offerings to it.
322	Do.	Do.	Rājarāḡa-Rājakésarivarman	19th "	Do.	Gift of land.
323	On the west wall of the same shrine		[Pār]thivē[ndravarman]	12th "	Tamil (prose and verse).	Damaged. Records that Aṇai-yamaṇ Paramaḡaḡalādittēṇ built a maṇḡapa in the temple.
324	On the same wall		[Pārthi]vēndrādivarman	[12]th "	Grantha and Tamil	Damaged. Records a gift by the Virāṡa king Aṇaiyamaṇ. His ancestors are mentioned as in No. 267 above.
325	Do.	Chôla	Rājakésari[varman]	Lost	Tamil	Damaged. Gift of sheep for a lamp.
326	Do.		....		Do.	The beginning of this inscription has not been traced. Provision is here made for the recitation of the <i>Tiruvēḡmoli</i> .
327	On the north wall of the same shrine		Pārthivēndrādivarman, 'who took the head of Vīra-lāḡḡya,' Pārthivēndrādivarman	10th year	Do.	Gift of 96 sheep for a lamp by the Vāṇarāḡa Aḡagamuiyaṇ.
328	On the same wall			18th "	Do.	Gift of land for feeding Brāhmaṇas. The temple is called Gōvindaḡaḡi-Alvār at Sīriyāṇḡr in Mēl-Paḡḡar-nāḡu, a sub-division of Ma[ṇ]ḡaiyil-kōṭṭam.
329	Do.	Chôla	Rājakésarivarman	5th "	Do.	Damaged. Gift of 96 sheep for a lamp.
330	Do.	Do.	Rājakésarivarman <i>alias</i> śrī-Rājāḡhiraḡadēva	[3]2nd "	Do.	Sale of land to (the temple of?) Uyyakḡonḡalvār at Gōvindaḡaḡi.
331	Do.		....		Do.	Built in at the beginning.
332	Do.	Chôla	Tribhuvanaśaḡakravartin Rājarāḡadēva	13th year	Do.	Unfinished.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
333	On the same wall	Chôla	Râjarâjakêsarivarman, 'who destroyed the ships at Kândalâr-Sâlai.'	10th year ..	Tamil	Gift of gold by Kulakkuaiyân Arunilai éri-[Kri]shnan <i>alias</i> Mû-vênda-Pidavâr-vêlâr. A <i>tirup-padiyam</i> beginning with <i>kôlaust-kulal</i> composed by the donor's father in praise of Gôvindapâdî-Alvâr had to be sung on the occasion of a festival.
334	Do.	Do.	[Râjakêsarivarman <i>alias</i>] Udayâr éri-Râjâ-dhirâjadêva.	30th ..	Do.	Loan of money.
335	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kândalâr-Sâlai.'	11th ..	Do.	Gift of 96 sheep for a lamp by a native of the Chôla country to the image of Anumadêva set up by him at Gôvindapâdî in Tonḍainâḍu.
336	Do.	....	....	....	Do.	Built in at the beginning. Gift of gold.
337	Do.	Chôla	Parakêsarivarman <i>alias</i> éri-Râjêndra-Chôla-dêva.	3rd year ..	Do.	Seems to record a gift of gold. A fragmentary inscription of Râja-râja I. is found close to this.
338	Do.	Do.	Para[kêsarivarman]	Lost	Do.	Gift of 120 sheep for a lamp by the Chôla queen Pañchavaymahâdêvi.
339	Do.	Do.	[Para]kêsarivarman	Do.	Do.	Gift of 96 sheep for a lamp.
340	On the west and south walls of the same shrine	Do.	Râjarâja-Râjakêsarivarman [<i>alias</i> Râ]jarâja-dêva.	Do.	Do.	Damaged. Gift of land.
341	On the same walls	Do.	Parakêsarivarman, 'who took Madirai and Ilam (Ceylon).'	39th year ..	Do.	Sale of land.
342	On the north, west and south walls of the same shrine.	Do.	Râjarâja-Râjakêsarivarman <i>alias</i> éri-Râja-râjadêva.	23rd ..	Do.	Gift of gold by a native of the Pândya country.
343	On the same walls	Do.	Parakêsarivarman	12th ..	Do.	Gift of 96 sheep for a lamp.
344	Do.	Do.	Do.	9th ..	Do.	Gift of gold.
345	On the south wall of the ruined Perumâl temple at Ôttukkâḍu.	Gaṅga-Pallava	Vijaya-Kampavarman	26th ..	Do.	Gift of three lamps.
346	On a pillar of the <i>maṇḍapa</i> in front of the same temple.	Chôla	Râjakêsarivarman	17th ..	Do.	Gift of land.
347	On a stone set up near the tank bund in the same village.	Do.	Madiraihoṇḍa Parakêsarivarman	3[2]nd ..	Do.	Records the construction of the tank.
348	On the same stone	....	....	....	Do.	First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting in of a man's head represented in the sculpture on the same stone.
349	On the right side of the steps leading to the same tank.	....	....	Śaka 1598, Nala ..	Telugu	Records that a certain Pêṭa-Gaṅgâ-reḍḍi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On a stone set up in a field near the same village.	....	....	Prajapati ..	Tamil	Gift of land. A tiger is engraved at the top of the inscription.
351	On a stone set up near the Kaṇṇār-maṇḍapaṇ in the same village.	....	....	Hemalamba ..	Do.	Gift of land for a flower-garden.
352	On the north wall of the Akhilāṇḍēśvarī shrine in the Śikhānāthasvāmin temple at Kudumiyāmalai.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	13th year ..	Do.	Damaged. Sale of temple land for the purpose of repairing the temple.
353	On the same wall ..	Do.	Do.	[1]3th ,, ..	Do.	Damaged. Records that the proceeds of the sale in No. 352 above, were deposited in the temple.
354	On the south wall of the same shrine ..	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōla country.'	14th ,, ..	Do.	Gift of land.
355	On the same wall ..	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōla country.'	Do.	Do.	Do.
356	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	11th year ..	Do.	Do.
357	On the north wall of the second prakāra of the same temple.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladēva.	18th ,, ..	Do.	Gift of land by Kulōttunga-Chōladēva Kadambarāyan.
358	On the same wall ..	Do.	Parakēsarivarman ..	[8]th ,, ..	Do.	Appears to be a copy of an older document.
359	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladēva.	15th ,, ..	Do.	Gift of land.
360	On the south wall of the same prakāra	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin [Vīra]-Pāṇḍyadēva, 'who took Īlam (Ceylon), Koṅgu and Sōla-maṇḍalam and after conquering the powerful (king) was pleased to perform the anointment of [heroes] and the anointment of victors at [Perumbarra]pu[liyaṭr].'	[15]th ,, ..	Do.	Sale of land.
361	On the same wall ..	Do.	[Ja]tavarman <i>alias</i> Tribhuvanachakravartin vartin [Vīra]-Pāṇḍyadēva, 'who took Īlam (Ceylon), Koṅgu and Sōla-maṇḍalam and after conquering the powerful (king) was pleased to perform the anointment of heroes and the anointment of victors at Perumbarappaliyṭr.'	Do. ,, ..	Do.	Damaged. The village belonged apparently to Kōṇḍu <i>alias</i> Kaḍa-ladaiyādilaṅgaikōṇḍa. Chōlavalanādu.
362	Do.	Do.	Māra[varman] <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōla country.'	3rd year ..	Do.	Registers a public sale of land and its purchase by Uḍaiyāṅ Gāṅgē-yarāyar, a native of Aṇṇṇr in Chōla-Pāṇḍya-valanādu.
363	Do.	Chōla ..	Tribhuvanachakravartin Rā[ja]rājadēva]	8th ,, ..	Do.	Damaged. Gift of money.
364	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladēva.	35th ,, ..	Do.	The inscription was copied over in the 3rd year of Sundara-Pāṇḍyadēva when a new maṇḍapa was built.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the same wall	Pāṇḍya	Tribhuva[na]chakravartin Vīra-Pāṇḍya-dēva.	7th year	Tamil	Registers a public sale of land.
366	Do.	Chōḷa	[Para?]kēsarivarmaṇ	10th	Do.	Registers loans of gold for supplying ghee in payment of interest. Probably a copy of an older document.
367	Do.	Do.	Tribhuvanachakravartin Rāj[aj]a[dēva]	5th	Do.	Gift of land to the temple of Tiruvikrama-Chōḷisvaramudaiya-Mā-dēvar at Mēlmanipallūr.
368	On the rock to the north of the rock-cut cave called Mēlai Kōyil in the same temple.	Do.	Rājakēsarivarmaṇ alias Tribhuvanachakravartin Rājajadēva.	16th	Do.	Gift of land.
369	On the rock to the south of the same shrine	....	Lost	9th	Do.	Built in at the beginning.
370	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōḷa	Tribhuva[na]chakravartin Rājajadēva	5th	Do.	Much damaged.
371	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	[4]5th	Do.	Gift of 96 sheep for a lamp.
372	On the second <i>gōpura</i> of the same temple, right of entrance.	Pāṇḍya	Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]nd	Do.	Refers to theft of temple treasury and temple jewels.
373	In the same place	....	....	....	Tamil (verse)	Mentions the Pāṇḍya (tenṇavaṇ) Seyyaperuṇāl, ruler of Madura.
374	Do.	....	Jatavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	27th year	Do.	In praise of the Pāṇḍya king.
375	On the same <i>gōpura</i> , left of entrance	Pāṇḍya	....	....	Tamil	Mentions Sikanallūr in Kōṇḍa.
376	In the same place	....	....	....	Tamil (verse)	Refers to the defeat of the Chōḷa king Karikāḷa.
377	Do.	....	....	....	Do.	A verse by the poet [Ā]dināḍar making fun of the god Śiva.
378	Do.	....	Tiru[malai?]dēva-Mahārāja	Vikrama	Tamil	Inaccessible in the middle on account of the temple door.
379	On the rock behind the Vināyaka shrine in the same temple.	Pāṇḍya	Tribhuvanachakravartin Sandara-Pāṇḍya-dēva.	20 + 1st year	Do.	Sale of land.
380	In the same place	Do.	Māvarman alias Tribhuvanachakravartin Sandara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	21 + 1st	Do.	Do. Mentions the temple of Tiruvikrama-Chōḷisvaramudaiya-Nāyaṇār
381	On the rock behind the Aiyaṇār temple in the same village.	....	....	....	Tamil (verse)	In praise of the Pāṇḍya king who boasts of having defeated both the Chōḷa and a certain Vaṇḍu-erinda Magadēsaṇ.
382	In the same place	....	....	....	Do.	Damaged. In praise of Vāṇakulōt-tamaṇ.
383	Do.	....	....	....	Tamil (verse and prose).	In praise of a chief named Vīra-māgaḍaṇ Rāj[aj]a[dēva]
384	On the northern side of the hill in the same village, near a well.	....	....	....	Tamil	Records the construction of the well by Tāḷaiyār-nāḍālvāṇ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the southern side of the same hill, near another well.	....	..	....	Tamil (verse)	In praise of the chief Rājārāja and his son Pōpparappiṇa-Pērumāḷ.
386	On the north and south walls of the rock-cut Śiva temple at Tirumaiyām.	....	....	....	Pallava - Grantha and Tamil.	Fragments.
387	On the south wall of the same temple	Pāṇḍya	Māraṇvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th year	Tamil	Records a settlement of disputes between the Śaivas and Vaiṣṇavas.
388	On the same wall	Do.	do.	10 + 1st "	Do.	Gift of land. The village is called Tirumeyam a <i>dēvadēva</i> and <i>brahmadēva</i> in Kāpa-nāḍu, a district of Kāpa-nāḍu <i>alias</i> Virudarājabhayamkāra-valanāḍu.
389	At the entrance into the same temple, right side.	Do.	Māraṇvarman <i>alias</i> Tribhuvanachakravartin [Su]ndara-Pāṇḍyadēva.	[8]th "	Do.	Damaged. Refers to a feudatory of Rājārājadēva who had given money to the temple.
390	At the same entrance, left side.	Chōḷa	Parakēsarivarman <i>alias</i> Udaiyār śrī-[Rā]-jēndra-Chōḷadēva.	[2]1st "	Do.	Much damaged.
391	In the same place	Do.	Rājārājakēsarivarman <i>alias</i> śrī-Rājārājadēva	[19]th "	Do.	Incomplete.
392	On the rock to the west of the same temple	....	....	....	Do.	Built in at the beginning. Seems to be connected with No. 387, above.
393	On the north wall of the <i>maṇḍapa</i> in front of the Satyagirinātha-Pērumāḷ temple in the same village.	Pāṇḍya	Jatāvarman <i>alias</i> Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4[5]th year	Do.	Records the sale of all rights connected with <i>pāḍikkēval</i> .
394	On the west wall of the same <i>maṇḍapa</i>	....	....	Śaka 1591 expired, Saumya.	Do.	Gift for the merit of Raghunātha-narēndra.
395	On the same wall	Pāṇḍya	[Jatā]varman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5 + 7th year	Do.	Incomplete. Sale of land for marriage expenses.
396	Do.	Do.	[Jatā]varman <i>alias</i> Tri[bh]uvanachakravartin Parākrama-Pāṇḍya.	5 + "	Do.	Damaged. The 'year opposite' is lost.
397	Do.	....	....	Raudra	Do.	Mentions Dalavāy Vaiya[ppa]-Nāyakkar, agent of Timmappa-Nāyakkar of Iruñjiraiyūr.
398	Do.	....	....	Śaka 159[1] expired, Saumya.	Do.	Gift for the merit of Tirumalai Sēṭupati Kāṭṭa Dalavāy Raghunātha-narēndra.
399	On the south wall of the same <i>maṇḍapa</i>	Vijayanagara	Kriṣṇadēva-Mahārāja	Śaka 1444 expired, Chitrabhānu.	Do.	Built in in the middle. Seems to record a gift by [Vi]ranarasiṅgarāya-Nāyakkar.
400	On the east wall of the Sēṇaimudaliyār shrine in the same temple.	....	....	Śaka 1383 expired, Vīraśa.	Do.	Registers provision for the celebration of a festival called Sundara-Pāṇḍya Vijayālayaṇ-śaṇḍi.
401	On the same wall	....	....	Jaya	Do.	Transfer of land.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On a stone set up in the same temple ..	....	...	...	Tamil	Records that Perumbidugu-Perunduvēvi, the mother of Viḍēividugu Viḷuppēraḍi-Araisaṅ <i>alias</i> Śāttai Māraṅ repaired (the temple) and granted a village.
403	On the same stone	Chōla	[Rājārāja I.] .. ..	....	Do.	Much damaged. Contains a few words of the introduction of the king. Refers to the donor in No. 402.
404	On the south wall of the ruined Śiva temple at Perundurai near the same village.	Chōla-Pāṇḍya	Jatavarman <i>alias</i> śrī-Sandara-Chōla-Pāṇḍya-dēva.	[12]th year ..	Do.	The village is called Perundu[rai] in Kāṇa-nāḍu, a sub-division of Rājendra-Chōla-vaḷanāḍu, (a district of) Rājārāja-Pāṇḍi-nāḍu. Mentions (the temple of) Sundara-Chōla-Pāṇḍya-īśvaramudaiyār. Gift of land. Mentions the temple of Kaṇḍidēva-Vinṇagar-Emberu-māṇ. The stones are not in their original order.
405	On the west wall of the Satyanārāyaṇa-Perumāḷ temple in the same village.	Pāṇḍya	Tribhuvanaśakravartin Kuladevākhara-dēva.	13 + 13th "	Do.	The stones are not in their original order. Gift of land.
406	On the same wall	Do.	Do.	1[3] + [9]th "	Do.	In the Brāhmī character.
407	On a boulder at Marugāltalai ..	....	....	....	Pāli	Gift of 25 sheep for a lamp to the temple of Teṅ-Tirumāliraijōlai by a native of Dēvar-Vēttikūḍi near Tirunelvēli in Kāvēnṭha-nāḍu, a sub-division of Madigonda-Chōla-vaḷanāḍu, a district of Rājārāja-Pāṇḍi-nāḍu
408	On the north wall of the central shrine in the Aḷagar temple at Sevilipēri.	Chōla-Pāṇḍya	Jatavarman <i>alias</i> Uḍaiyār śrī-Chōla-Pāṇḍyadēva.	3rd year ..	Tamil	Gift of 50 sheep for a lamp.
409	On the same wall	Pāṇḍya	Śaḍaiyamāraṅ	2 + 19th "	Vatteḷuttu ..	Do.
410	Do.	Chōla-Pāṇḍya	Jatavarman <i>alias</i> Uḍaiyār śrī-Sandara-Chōla-Pāṇḍya.	Lost	Tamil	Mutilated. Mentions [Ne]johohura-nāḍu in Rājārāja-maṇḍalam. The village Teṅ-Tirumāliraijōlai was situated on the northern bank of the (river) Tanporundadu.
411	Do.	Chōla	Rājārāja-jakēśarivarman <i>alias</i> śrī-Rājārāja-jadēva.	28th year ..	Vatteḷuttu ..	Mutilated. Gift of land.
412	Do.	Do.	Rājārāja-Rājakēśarivarman <i>alias</i> śrī-Rājārāja-jadēva.	Do.	Do.	Gift of land.
413	Do.	Do.	[Rājārāja-Rājakēśarivarman <i>alias</i> śrī-Rājārāja-jadēva.	Do.	Do.	Mutilated. A portion of the historical introduction of the king is preserved.
414	On the west wall of the same shrine ..	Do.	[Rājārāja I.]	23rd year ..	Do.	Do.
415	On the same wall	Do.	Rājakēśa[rivarman Viṇṇarājendradēva]	Lost	Tamil	Do.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On the same wall	Chôla	Chakravartin śrī-Kulōttunga-Chôladêva	35th year	Tamil	Gift of a lamp. The temple is called Ninnaruliṇa Karumānikka-Ālvār at Teṇ-Tirumāliroṇ-jôlai in Kīlkaḷa-kōṭṭam, a subdivision of Mudigonda-Chôla-valarādu, a district of Rājārāja-Pāṇḍi-nāḍu.
417	Do.	Do.	Rāja[rājakesarivarman <i>alias</i> Rājārājadêva]	Lost	Do.	Mutilated. A portion of the historical introduction of the king is preserved.
418	On the south wall of the same shrine	Do.	Rājārājakesarivarman <i>alias</i> śrī-Rājārājadêva.	2[9]th year	Do.	Gift of a lamp by a merchant of Karavandapuram in Kalakkudi-nādu to the temple of Ninnaruliṇa Karumānikkadêvar at Teṇ-Tirumāliroṇjôlai in Kīlkaḷa-kōṭṭam.
419	On the same wall	Do.	Rājārāja-Rājakesarivarman <i>alias</i> śrī-Rājārājadêva.	24th	Vatteluttu	The stones do not appear to be in the original order.
420	Do.	Do.	Rājārājakesarivarman [<i>alias</i>] śrī-Rājārājadêva.	2[3]rd	Do.	Gift of a lamp by a native of the Chôla country.
421	Do.	Pāṇḍya	Śadaiyarmāraṇ	2 + 19th	Do.	Mutilated. Incomplete. Gift of a lamp.
422	On the south and west walls of the same shrine.	Chôla	Rājārāja-Rājakesarivarman <i>alias</i> śrī-Rājārājadêva.	26th	Tamil	Gift of sheep for a lamp to the temple of Ninnaruliṇa Karumānikkadêvar at Teṇ-Tirumāliroṇjôlai, a <i>dēvadāna</i> in Kīlkaḷa-kōṭṭam by the queen of a certain Satrubhayaṇkara-Muttaraiyaṇ.
423	On one of the pillars in the Ambalavāṇa-svāmin temple at Mānūr.	Pāṇḍya	Māraṇjadaiyaṇ	35th year and 468th day.	Vatteluttu	Gift of land by the <i>mahādēvī</i> of Śrivalḷabhamangalam, a <i>bruhmadēya</i> in Kīlkaḷa-kōṭṭam, a subdivision of Rājārāja-maṇḍalam.
424	On another pillar in the same place	Pāṇḍya (?)	Tiḷbhuvanachakravartin Kōṇērinmaikondāṇ	2 + 1st year	Tamil	Registers an agreement of the <i>mahādēvī</i> of Māṇḍilainallūr, a <i>bruhmadēya</i> in Kalakkudi-nādu. Gift of land in Māṇḍilainallūr. Mentions the temple of Kulaśēkhara-Vinnagar-Ālvār at Karuvānallūr <i>alias</i> Vikrama-Pāṇḍiyanallūr in Kalakkudi-nādu.
425	At the top of an image set up in front of the same temple.	....	....	....	Vatteluttu	Below the inscription is the figure of a man with outstretched arms of which the left arm holds a sword.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	At the top of another image in the same place	....	....	....	Tamil	Below the inscription is the figure of a man holding a club in each of his hands. The inscription refers to the threatened destruction of a village and its rescue by one who fell in the attempt.
427	On a pillar set up in the same place .. ..	....	....	....	Do.	The stone is set up on a platform which covers the lower portion of the inscription. It mentions the trading communities of a number of towns.
428	On another face of the same pillar .. ..	....	....	....	Do.	Unfinished and damaged. Seems to be similar in contents to No. 427.
429	On a stone lying in front of the Madaināch-chiyār shrine near the tank in the same village.	Pāṇḍya ..	Māravarman <i>alias</i> Tribhuvanachakravartin [Bū]ndara-Pāṇḍyadēva.	[8] + 1st year ..	Do.	Damaged. Gift of land.
430	On a <i>śīṛgaḷ</i> set up near the bund of the same tank.	....	....	[4]let ..	Do.	Damaged. Appears to be a gift of land for some service in connection with the tank.
431	On the north wall of the central shrine in the Vēdanādyana-Perumāḷ temple at Murappunāḍu.	....	Tribhuvanachakravartin Kōṇṇēriṇṇaiḷkōṇḍāṇ	II + 1st ..	Do.	Incomplete. Gift of land to the temple of Sōmidēva-Vinnagar-Ālvār at Sōmidēva-chaturvēdimangalam, a <i>brahmadēya</i> in Murappunāḍu.
432	On the same wall .. ..	....	Tribhuvanachakravartin Kōṇṇēriṇṇaiḷkōṇḍāṇ.	....	Do.	Mentions Murappunāḍu <i>alias</i> Sōmidēva-chaturvēdimangalam and Yādavasimha-bhaṭṭa.
433	On the south wall of the same shrine .. ..	....	Tribhuvanachakravartin Kōṇṇēriṇṇaiḷkōṇḍāṇ.	....	Do.	Mutilated. The temple is called Vēdanādyana-Vinnagar-Ālvār at Murappunāḍu <i>alias</i> Sōmidēva-chaturvēdimangalam.
434	On the north, west and south walls of the same shrine.	....	Do.	11th year ..	Do.	Gift of land to the shrine of Sōmidēva-Vinnagar-Ālvār built on the bank of the river Tapporundavāṇu at Sōmidēva-chaturvēdimangalam in Murappunāḍu.
435	On the same walls	Pāṇḍya ..	Jatāvarman <i>alias</i> Tribhuvanachakravartin Vira - Pāṇḍyadēva, who took ḷḷam (Ceylon), Kōṇḍu and Sōnāḍu and was pleased to perform the anointment of heroes at Perumbayyappaliyūr.	14th ..	Do.	Mentions Śrī-Pōḷa-Vira-Sōmidēva-chaturvēdimangalam, a <i>brahmadēya</i> in Murappunāḍu and a <i>maṭṭa</i> in it. Refers to a sale made in the 11th year (of the king's reign).
436	On the west wall of the central shrine in the ruined Śiva temple in the fort at Daṇḍāyakaṇ-kōṭṭai.	....	....	Śaka 1270 expired, Virōdhin.	Do.	The temple is called Tāṇḍāyakaṇ-kōṭṭai at [Tura]valar <i>alias</i> Nīlāgiri-śāḍāraṇaṇ-kōṭṭai in Oḍuvayga-nāḍu, a district of Kōṇḍu-mangalam.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
437	On the south wall of the <i>mandapa</i> in front of the same shrine.	Hoysala ..	Vira-Vallabhadēva ..	Śaka 1260 expired, Praniāthin.	Tamil ..	Gift of two villages to the temple of Tāndōṇṇīśvaramudaiya - Nāyaṇār at Turavalār <i>alias</i> Nilagiri-sādhāraṇa-kōttai by Mādappaṇ-Singaya-Daṇṇāyakkar. One of them had been granted in Śaka-Saṁvat 1258 expired, Śvara. Specifies the names of the dancing girls who had to serve in the temple of Tāndōṇṇīśvaramudaiyār at Turavalār <i>alias</i> Nilagiri-sādhāraṇa-kōttai in Oḍuvangā-nādu, a district of Koṅgu-maṇḍalam.
438	On the same wall .. ..	....	....	Śaka 1269 expired, Sarvajit.	Do. ..	
439	Do. .. ..	....	....	Virōdhin	Do. ..	Registers an order of the god Chandeśvara. The place is called Turavalār <i>alias</i> Nilagiri-sādhāraṇa-kōttai in Oḍuvakkā-nādu, a district of Koṅgu-maṇḍalam.
440	On the north wall of the same <i>mandapa</i> ..	....	....	Sarvajit	Do. ..	Records that the <i>mahāpradhāna</i> Immaḍi-Rāhuttarāya Singaiya-Daṇṇāyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.
441	On the same wall .. ..	....	Vira-Naṇḍarāya-Uḍaiyar ..	Śaka 1419 expired, Pīṅgala.	Do. ..	Gift of money for offerings.
442	Do. .. ..	....	....	Vyaya	Do. ..	Mentions the <i>mahāpradhāna</i> Immaḍi-Rāhuttarāya Singaya-Daṇṇāyaka. Records that the Vaiśyavāniya-nagarattār agreed to contribute a fixed amount for the benefit of the temple on certain articles of merchandise such as female cloths, pepper, arecanuts, thread, salt, grains and horses. The temple is called Tāndōṇṇīśvaramudaiyār at Toruvalār <i>alias</i> Sitakaragaṇḍaṇ-kōttai in Oḍuvangā-nādu.
443	On the east wall of the <i>mandapa</i> in front of the Viṣṇu temple in the same village.	....	....	....	Grantha	Refers to the boar incarnation of Viṣṇu.
444	On the south and east walls of the same <i>mandapa</i> .	Hoysala ..	Vira-Vallabhadēva ..	Śaka 1245 expired, Rudhirōdgarin.	Grantha and Tamil	Incomplete. Gift of land by the residents of Eḷugarai - nādu for the requirements of the temple of Mādhava - Perumā.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On one of the pillars of the <i>mandapa</i> in front of the Virabhadrasvāmin temple in the same village.	....	....	Krōdhana ..	Tamil ..	In modern characters. Mentions the Virabhadrasvāmin temple.
446	On the <i>dhwajastambha</i> of the same temple ..	....	....	Śaka 166[9] expired, Prabhava 23rd year ..	Kanarese ..	Records the setting up of the <i>dhwajastambha</i> .
447	On the south wall of the central shrine in the Arjunāsvara temple at Kīladi near Silaimān.	Pāṇḍya ..	Māraṇmarman <i>alias</i> Tribhuvanachakravartin Kulasēkharadēva, 'who was pleased to take every country.'	..	Tamil ..	Records that Kūpakarāya, the son of Malavarāya, rebuilt the temple and gave different names to the god and his consort in order to secure merit for his parents. The temple is called Muohukun- [nda] T[iruvirāma]śvaramudaiya-Nāyaṇār at Sri-Kunt[ir]dēvi-chaturvēdimangalam, a <i>brahmadāya</i> to the east of the tank (<i>kūlakki</i>) at Vēlūr in Madurōdaya-vaṇanādu.
448	On the north, west and south walls of the same shrine.	....	....	...	Do. ..	Mutilated. Seems to register a sale of land.
449	On the same walls	Pāṇḍya ..	Māraṇmarman <i>alias</i> Tribhuvanachakravartin Kulasēkharadēva, 'who was pleased to take every country.'	30 + 1st year ..	Do. ..	Sale of land to Kūttan Tennāḍaṇ <i>alias</i> Tribhuvanasingadēva of Kanpanūr in Malai-maṇḍalam by the <i>sabha</i> of Sri-Kuntidēvi-chaturvēdimangalam, a <i>brahmadāya</i> to the east of the tank at Vēlūr in Madurōdaya-vaṇanādu which was a <i>dēvadāsa</i> of (the temple of) Muḍivalaṅgu-Pāṇḍya-śvaramudaiya-Nāyaṇār; refers to the executive officer (<i>nirvāha-sabhai</i>) of the village and to the 24th year (of the king's reign).
450	On a stone set up near a channel in the same village.	Pāṇḍya (?) ..	Kulasēkhara	22nd ..	Grantha and Tamil.	Records the construction of the channel.
451	On another stone set up in the same place ..	....	Lost	Lost ..	Tamil ..	Much damaged and mutilated.
452	On a stone set up in a field near the same village.	....	....	....	Do. ..	In modern characters.
453	At the entrance into the central shrine of the temple at Anaimalai, right side.	Pāṇḍya ..	Māraṇjadaiyaṇ .. ..	....	Vatṭeḷuttu ..	Records the cutting out of the cave and its consecration. Being published in the <i>Epigraphia Indica</i> by Mr. G. Venkoba Rao.
454	In the same place, left side	Do. ..	Parāntaka	Kali 3871 ..	Grantha ..	(Connected with No. 453. Being published in the <i>Epigraphia Indica</i> by Mr. G. Venkoba Rao.
455	On the west wall of the <i>mandapa</i> in front of the same shrine.	Vijayanagara ..	Krishnarāya	Śaka 1441, Pramāthin.	Do. ..	Mentions Tīmabhadra as the king's door-keeper and a certain Madhurā-Rāmanātha as his agent.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
456	On a stone built into the floor of the platform in front of the shrine of the goddess in the same temple.	Pāṇḍya ..	Śrīvallabhadēva ..	6th year ..	Grantha and Tamil.	Fragment. Mentions Kandādai Kālamēgabhattaṅ of the Āpas-tamba-śāstra.
457	At the entrance into the natural cave known as <i>Pāṇḍya-ānḍavar-paḍukku</i> in the same village.	....	....	....	Pāli ..	In the Brāhmi character.
458	On the Ānaimalai hill close to the Vēdanārāyaṇa-Perumāli temple at Koḍikulam.	Pāṇḍya ..	Māraṇarman <i>śāśa</i> Tribhuvanachakravartin Kulaśākharaḍēva, who was pleased to take every country.	86th year ..	Tamil ..	Sale of land to the god Śeṇapati-Ālvār in the Kālamēgam (temple).
459	On a stone set up in a field near the same temple.	....	....	....	Do. ..	The temple is called Nāyinar Āṇḍa-Perumāli <i>śāśa</i> Vēdanār on the bank of the (tank called) Brahmatīrtha in the middle of the Tuṅgavanam forest. The forest belonged to the district of Vēlaṅgāl-parru on the eastern side of the Tiruvānaimalai hill to the north of Tirumōḡḡr in Teṅ-Maṇḍappu-nāḍu.
460 to 465	On four boulders on the Kaṅgumalai hill near Māṅgulaṁ.	....	....	....	Pāli ..	In the Brāhmi character.
466	On four faces of a pillar set up near Mallareddi's house at Proddutūru.	Chōla ..	[Chō]la[ma]hārājulu of the solar race, the Kāśyapa <i>gōtra</i> and the family of Karikāla.	....	Telugu ..	Partially damaged. The king was ruling the Kēnāḍa seven thousand (country). Gift of land.
467	On a slab built into the wall of another house near No. 466.	Vijayanagara ..	[Dēvarā]ya-Oḍaya [I.] ..	Śaka 188[1], Virōdhin.	Do. ..	Fragment.
468	On a stone set up close to the image of Āṇ-janēya near the market at the same village.	....	....	Śaka 1329, Sarvajit.	Do. ..	Much worn. Seems to record that the image of Hanumat was set up by a Reddi. Gift of land.
469	On a stone unearthed in the bed of the stream at Kāmandūru.	....	....	....	Do. ..	In archaic characters. Mentions Chākalagunḍu.
470	On a slab set up in the court-yard of the Kōḍapḍarāmasvāmin temple in the old village of Duvvūru.	....	....	Śaka 1131, Saumya	Do. ..	Records contributions by merchants at a fixed rate on articles of merchandise for the benefit of the temple of Kōḍanda-Raghunātha-svāmin at Duvvūru.
471	On a slab set up near a water-course by the side of the road in the village of Jillella.	Vijayanagara ..	Vīrapratāpa Sadāśivadeva-Mah[ā]rāja ..	Śaka 1471, Saumya	Do. ..	Gift of the proceeds of certain taxes collected in the village of Jillella to the temple of Vīrab[h]adradeva at Jillella by the <i>mahāmanḍalīśa</i> <i>śāśa</i> China-Timmarāja Kōṇḍey-yadeva-Nahārāju of the Ātrēya- <i>gōtra</i> , Āpaṣṭamba- <i>śāśa</i> and the Yajus- <i>śāśa</i> .

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
472	On a slab set up in front of the Madanagôpâla temple at Taṅgaṭṭaru.	Vijayanagara	Virapratâpa Sadâsiva[dêva]-Mahârâya	Śaka 1469, P'avaṅga.	Telugu	Built in at the back. Appears to record the remission of certain taxes on barbers by the <i>mahâ-mundakêśvara</i> Râmarâjâyyadêva-Mahârâju.
473	On another slab set up in the same place	....	..	Śaka 1656, Pramâthin.	Do.	Gift of a <i>garudâ-stambha</i> pillar to the temple of Sri-Madanagôpâla- <i>avâmin</i> of Taṅgaṭṭaru.
474	On two faces of a pillar set up in the court-yard of the Vishṇu temple at Arakavâṭi.	W. Chalukya (P.)	Śrivallabha-Mahârâjâllirâja	....	Do.	Records a gift to a certain Vinna-sarman. Pêrbâna-vaṁsa and Bhâpâditiya are mentioned.
475	On a slab lying in the same court-yard	....	....	Kehaya	Do.	Mentions Kâmarusugâri-Timmayya and Brâhmala Muḍiyam, the ancient name of Peddammudiyam in the Jammalamadugu taluka; also Nandyâla in Bânându.
476	On a mutilated slab lying in front of the Bhairava temple in the same village.	....	....	Śaka 14[3]1, Sûkla.	Do.	Gift of land by the <i>mahâjâna</i> s of Chavudṭu to Peda-Timma-isayya, son of Kâmarau, perhaps identical with the person mentioned in No. 475.
477	On a pillar set up in the court-yard of the Chennakêśavaśvâmin temple at Korrapâdu.	Vijayanagara	Kriṣh[ṇ]ad[ê]va-Mahârâya	1449, Śaka Sarvajit.	Do.	The temple is called Chennakêśava-dêva of Korrapâdu, which belonged to the Gaṇḍikôṭa-sima.
478	On two faces of a slab lying in the same court-yard.	Do	Virapratâpa [Kriṣhṇadêva]-Mahârâya	Lost	Do.	Much damaged. Mentions Sâjuva-Komâra-Tima[râsa]-Ayyavâru.
479	On two faces of a slab set up in the middle of the village of Gôpavaram.	Do.	Virapratâpa A[choy]adêvarâya-Mahârâya	Śaka 1455, Vijaya.	Do.	Gift of land to the temple of Hanumat at Gôpavaram by Jagatâtha (Jaganobhagaṇḍa?) Kânechehirâju Rânga[ya]dêva-Chêdamahârâju. Mentions the <i>mahâman-dakêśvara</i> Salakarâja-Tirumala-yadêva-Mahârâju; see No. 174, above.
480	On a mutilated stone set up in the same place	....	....	....	Do.	Fragment. Mentions Kândâla-Ivêvarâjâchârya of the Vâdhâla-gôṭra and his son. The former receives the title <i>vidamârga-pratishṭhachârya</i> .
481	On another mutilated slab set up in the same place.	Vijayanagara	Sadâsivadêvarâya-Mahârâya	Śaka 146[4], Subha-krit.	Do.	Records a gift of land by Appaṅgaru, son of the <i>achârya</i> mentioned in No. 480, above.
482	On a slab lying in the court-yard of the Chennakêśavaśvâmin temple at Peddaçetṭipalle.	....	....	Śaka 1480, Kâla-yukta.	Do.	Gift of land to the temple of Chennakêśava-Pêrnâl at Setṭipalle by the <i>mahâmandakêśvara</i> Râmarâju-Râyanarâju-Konday-yadêva-Mahârâju. Aṭaya-Râmarâju-ayyavâru is also mentioned.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On a slab lying in the Bhīmesvara temple at Ubadūru.	Telugu Chōḍa(?)	Bhujabala-vīra-Na[la]śiddharadēva-Chōḷa-mahārāja ruling at Vallārapura.	Śaka 1114, Paridhāvin.	Kanarese ..	Damaged. Mentions Saulāru. The king boasts of having levied tribute from Kāñchi.
484	On a pillar lying near the Māriyamma temple in the same village.	....	Doubtful .. .. .	....	Telugu ..	Mutilated. In archaic characters. Mentions the king's <i>virudas</i> , viz. [ma]hārājādhirāja, pa[ra]mēśvara and bhāt[ā]ra.
485	On the south wall of the <i>prakāra</i> of the ruined Raṅganāyaka temple at Ghaṇḍikōṭa.	Vijayanagara	Vīra-Sadāsivadēva-Mahārāja ..	Śaka 1479, Piṅgaḷa	Do. ..	Gift of land to the temple of Raghunāyakulu at Gaṇḍikōṭa by the <i>mahāmanḍalēśvara</i> China-Avubalēśvaradēva-Mahārāja, son of Avubalēśvaradēva-Mahārāja and grandson of Avubalrajayadēva-Mahārāja of Nandyāla.
486	On the same wall.. .. .	Do.	Vīrapratāpa Vīra-Sadāsivadēva-Mahārāja ..	Śaka 1[46]7, Viśv[ā]vasu.	Do. ..	Gift by Nandyāla Timmayadēva-Mahārāja, grandson of Nandy[ā]la Avubalēśvaradēva-Mahārāja to the temple of Raghunāthadēva on the Ghaṇḍikōṭa-durga.
487	On the north wall of the same <i>prakāra</i> ..	....	....	Bhāva ..	Do. ..	Gift to the Raghunāyaka temple at Gaṇḍikōṭa by a merchant (<i>kōṇast</i>).
488	On the east face of a slab set up in a field near the Raṅginimuhāl, in the same village.	....	....	Bahadhānya ..	Do. ..	Remission of taxes in favour of the fishermen living in the new street at Kammadurgamu by the <i>mahāmanḍalēśvara</i> Nārasimharājayyadēva-Mahārāja of Nandyāla.
489	On a boulder near the Nāgadhari, outside the fort, in the same village.	....	....	Ānanda ..	Do. ..	Gift of two gardens to the temple of Chāṇṇarāya at Nāgadhari by Krishnappa-Timmarāju-Nāgarāju-Venkatāju-Kondrāju of Āravīṭi for the merit of Raṅga-patirāju.
490	On a boulder near the waterfall in the garden called Pārēbhāgh on the bank of the Pennēru river, at the foot of the Ghaṇḍikōṭa hill.	....	....	....	Persian ..	....
491	On a slab set up at the entrance into the Raṅganāthasvāmin temple at Pulivendla	Vijayanagara	Vīrapratāpa Krishnarāja-Mahārāja ..	Śaka 1481, Śukla ..	Telugu ..	Records the gift of a village by Narasayyadēva-Mahārāju of the Vasishtha- <i>gotra</i> and the Sūrya- <i>varṇa</i> , who was a descendant of Mādhavarman of Bezvāda. It belonged to Pulivindala-sthala in the Mulikīnāṭi-sīma, a subdivision of the Ghaṇḍikōṭa-sīma, a district of the Udayagiri-rājya.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On two faces of a slab lying at the entrance into the Āṇṇāyasaśmin temple in the same village.	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāja ..	Śaka 1[4]57, Man-matha.	Telugu	Records a charter granted to the merchants, reddis, karnams, etc. of Pulivindala-sīma, by Yellappa-Nāyanīgāru of the Tuluva (country) who was the agent of Timmarāju-[Sa]lakayya-dēva-Mahārāju.
493	On three faces of a pillar set up at the entrance into the Siva temple in the same village.	....	....	Naudana	Do.	Gift of land by the mahāmandā-śēvara Jātāpi Kañchayyadēva-Mahārāju.
494	On a slab lying near Govinda Rao's house in the same village.	....	Hajarati Mahammad Jāpharā Sāhebu ..	Śaka 1613, Prajā-pati.	Do.	Gift of a charter to the merchants (kōmatis) and oil-mongers of Pulvindhula who had deserted the town as they had been forced to supply provisions on credit to the authorities (<i>dēnams</i>).
495	On a pillar lying near the well called Kaṭṭu-bhāvi on the way to the Mōpūr temple from Nallacheruvupalle.	....	....	....	Do.	Damaged. In archaic characters. Mentions [E]ḷla-Chōḷa-Ma[ḥḥ]-rāju and Mutturāju.
496	On a slab lying behind the western gōpura of the Bhairavēśvara temple at Mōpūr.	Vijayanagara ..	Vīrapratāpa Kumāra-Dēvarāja-Mahārāja, son of Vīra-Vijaya-Bukkarāja-Mahārāja.	Śaka 1347, Viśā-vasu.	Telugu and Sanskrit	Records the building of the gōpura of Mōp[ūr] Bhairavadēva by Tirumalarāja, a servant of the king. Incomplete.
497	On a stone lying near No. 496 .. ..	....	....	....	Telugu	In archaic characters. Gift of land by Śrī-Millirāju.
498	On a slab set up in front of the central shrine in the same temple.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāja ..	Śaka 1466, Krōdhu	Do.	Remission of certain taxes in the villages belonging to temples and Brāhmanas of the Ghaṇḍikōṭa-sīma by the mahāmandāśēvara Timmayadēva-Mahārāju, son of Narasingayadēva-Mahārāja and grandson of Avubhaladēva-Mahārāja of Nandyāla.
499	On another slab set up in the same place ..	Do.	Vīrapratāpa Vīra-Achhyutarāja-Mahārāja ..	Śaka 1452, Vikṛita	Do.	Gift to the temple of 235 <i>varahas</i> payable every year in the villages belonging to the temple of Bhayiravēśvara at Mōmpāru. The donor was Ayya[ḍ]arungāru, son of Rāyasam Kopḍamaru- <i>ayy</i> gāru.
500	On a slab lying near the <i>viśāṣṭi-maṇḍapa</i> in the same temple.	Do.	Vīraśrī-Sāvaṇṇa-Oḍaya, 'lord of the Eastern Ocean.'	Śaka 1275, Vijaya	Do.	Gift of a village by the king for the merit of his father Kaṁpaṇṇa-Oḍaya and his mother Mengādēvi-amma.
501	On a slab built into the main drain in the same temple.	....	Lost	Lost	Do.	Damaged. Remission of taxes for the merit of Vīra-Narasimharāja and Sālva-Timmayya.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab built into the floor at the entrance into the central shrine of the same temple.	....	....	Dundabhi	Telugu	Unfinished. Appears to be a gift by an officer of the <i>mahā-maṇḍalīśvara</i> Nandēla Timma-rājayadēva-Mahārāju to the Bhairavēśvara temple at Mōpṭru.
503	On the wall at the entrance into the <i>maṇḍapa</i> in front of the same shrine, left side.	Vijayauagara	Vīraśrī-Sāvanna-Oḍaya, 'lord of the Eastern Ocean,' ruling at Udayagiri-paṭṇa.	Śaka 12[7]3, Nandana.	Do.	Gift of land to Bhairavādēva of Mōmpṭru by the king for the merit of his father Kaniparāju and his mother Me[n]gādēvī-amma.
504	In the same place	Do.	Vīraśrī-[Sā]vanna-Oḍaya	Śaka 12[8]3, Subhaktit.	Do.	Much damaged.
505	In the same place, right side .. ..	....	....	Śaka 1295, Pramādin.	Do.	Registers a transaction concerning temple priests.
506	On the right and left door-posts of the entrance into the same <i>maṇḍapa</i>.	....	....	Śaka 1231, Sauvame (i.e. Sauṃya).	Do.	Records the gift of the door post (?) by the <i>mahāmaṇḍalīśvara</i> Bhrāmmidēva-Chōla-Mahārāja, grandson of Bhōgaladēvi and Bhrāmmidēva. The chief calls himself 'the worshipper of the divine and glorious lotus-feet of the (god) Bhōganāthadēva of Pāmidī.
507	On a <i>śṛgaḷ</i> set up in the court-yard of the same temple.	....	....	Śaka 1233, Sādhārāpa.	Do.	Records the death of Ahubajauātha, son of the <i>mahāmaṇḍalīśvara</i> , (hālukya-Nārāyaṇa, Vēngī-Iribhuvanamalla, lord of the town of Ayōdhya, worshipper of the feet of Allālanātha, [Pōta]rāju-Pennamayadēva-Mahārāju. The hero had gone on an expedition to the Mārajavāḍi country and died at Dhārātīrtha.
508	On the base of the central shrine in the same temple.	....	....	Yuvan	Do.	Damaged. Appears to record transfers of rights in temple service and its emoluments.
509	On the same base .. ..	....	....	Śaka 1292, Sādhārāpa.	Do.	Do.
509A	Do. .. ..	....	....	Śaka 1238, Rākasha.	Do.	Damaged; another inscription is found close to this, but its date is doubtful.
510	Do. .. ..	....	....	Śaka 1823, Vriha.	Do.	Built in at the end.
511	Do. .. ..	....	....	Śaka 12[6]8, Sarvajit.	Do.	Do.
512	Do. .. ..	....	....	Śaka, 1296, Ananda	Do.	Do.
513	Do. .. ..	....	....	Śaka 1384, Chitrabhānu.	Do.	Do.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
514	On a slab built into the platform in front of the Chennakēśavaśvāmin temple at Muttukūru.	Vijayanagara ..	Vīrapratāpa Vīra-Saśāsivadēva-Mahārāya..	Śaka 1469, Parābhava.	Telugu ..	Remission of taxes on barbers in the Ghaṇḍikōṭa-sīma originally by Rāmarājayya. Subsequently these as well as a few others were remitted by a local chief at Muttukūru, which belonged to the temple of Tiruvēṅgalanātha.
515	On a pillar set up in the court-yard of the same temple.	....	....	....	Do. ..	In archaic characters. Mentions Muttukūra in l. 3 and seems to record the death of a hero.
516	On a pillar set up at the entrance into the court-yard of the same temple.	Sālava ..	Immadi-Narasīṅgadēva-Mahārāya, son of Sālava-Narasīṅgadēva-Mahārāya.	Śaka 1415, Pramādin.	Do. ..	The king is said to have been ruling at Vijayanagara. Gift of taxes payable in the village of Muttukūru in favour of the temple of Chennakēśavarādēva by a servant of Narasānyī[ningāru] who was a subordinate of the king. The village Muttukūru was situated to the south-east of the Bhairava-keśētra on the Mōhanāchala hill in the Mukti-nādu country.
517	On the door-post of the entrance into the central shrine of the same temple.	Chōḷa ..	Chōḷa-Mahārājula ..	....	Do. ..	Gift of land to a certain Pimana (Bhīmanā?)-gorāvalu by Bhikkirāju. The king was ruling the Rēnāṇḍu seven thousand (country). Much damaged. In archaic characters.
518	On a pillar lying in front of the Śiva temple in the same village.	....	....	....	Do. ..	Mutilated. Mentions the temple of [Che]nnakēśava-Perumāl at Ulimilla.
519	On a slab set up in front of the Chennakēśavaśvāmin temple at Ulimilla.	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya ..	Parābhava ..	Do. ..	Records the reconstruction of a street, to the west of the Nārasiṁha temple at Kadiri, in the name of Saṅgayadēva-Mahārāja, son of Chōḍarāyaguru-dēva-M[ā]rāju.
520	On a slab lying near a tamarind tree west of the Lakṣmīnarasimhaśvāmin temple at Kadiri.	....	....	....	Do. ..	Refers to Harihara-Mahārāja.
521	On four faces of a pillar lying at the western entrance into the same temple.	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya ..	Hēmalamba ..	Kanarese ..	While the king was ruling at Dhorasamudra and Penugonda, the temple of Avubhaladēva at Kadhiri was built by a Nāyaka.
522	On a slab set up near the south wall of the śaivagopuram in front of the central shrine in the same temple.	Do. ..	Vīra-Bukkana-Vodayalu ..	Śaka 1274, Nandanā.	Telugu ..	Registers a Sanskrit verse with two meanings (śēṭha) composed by the <i>pradhāni</i> Sōvappagalu on the occasion of the gift of an ornament to the temple at Kadiri by Gōpanna, an officer of Kumāra-Kampanna.
523	On another slab set up in the same place ..	....	....	Śaka 1275, Vijaya	Kanarese and Sanskrit.	

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On a slab built into the floor of the court-yard of the same temple.	....	....	Khara	Telugu ..	Registers a charter granted to potters by a Nāyaka.
525	On a slab built into the floor of the kitchen in the same temple.	Vijayanagara ..	Vīrapratāpa Krishnadevārāya-Mahārāya ..	Śaka 14[52], Virōdhin.	Do. ..	Damaged. Gift of land to (the temple of) Nārasimhadēva of Kadiri by a relation of the king.
526	On a slab set up below a <i>peepul</i> tree in the court-yard of the same temple.	Do. ..	Vīra-Kunāra-[Dēva]rāya-Mahārāya, son of Vīra-Haribharāya.	Śaka [1339], Hēma-lamba.	Do. ..	Damaged. Seems to mention the <i>Uḍas</i> and <i>Mādugas</i> .
527	On a slab set up near the big <i>gōpura</i> of the same temple.	....	....	Śaka 1380, Kāla-yukta.	Do. ..	Gift of land to the Rāmānujakkōta in the Kadiri temple.
528	On the base of the same <i>gōpura</i> , right and left sides.	....	Lost	Lost.	Sanskrit in 'Telugu characters.	Mutilated. Gives a genealogy of the first Vijayanagara dynasty. Seems to record the building of the <i>gōpura</i> by Viṭṭhalāmātya, son of Dēvapāmātya.
529	On the base of a platform in the 1000-pillared <i>maṇḍapa</i> of the same temple.	....	....	Śaka 1451, Virōdhin.	Telugu ..	Incomplete. Records a gift by a merchant from Tādiparati ('Lad-patri').
530	On a lamp-pillar lying in front of the same temple.	....	....	Śaka 1391, Virōdhin.	Do. ..	Gift of the pillar.
531	On another pillar set up in the same place ..	....	....	Śaka 1387, Jaya ..	Do. ..	....
532	On a boulder near the Vishnu temple at the foot of the Nārasimhakonda hill, east of Kadiri.	....	....	Parvadhārin ..	Do. ..	Gift of a garden.
533	On a slab set up near the ruined Śiva temple in the Yēngarāti-māḍi field at Pedda-Tippasa-mudram.	Vaidumba ..	Kaṇḍa-Trinētra-Vaydumba-Mahārāja ..	....	Do. ..	Prathuchelvundu distinguished himself in the battle of Soremati between the king and Noḷombi, and fell.
534	On a slab lying in the same place ..	Chōla ..	Parakēśavarman <i>alias</i> Uḍaiyār Vi[ja]ya-Rājēndra-Chōḷadēva.	Śaka 981, Hēma-lamba.	Kanarese ..	Mentions [Ma]dambūr and a certain Nākivarmarasa.
535	On a slab found in the same place ..	....	....	....	Telugu ..	Fragment. In archaic characters. Seems to record the death of a hero; mentions Maḍambūr.
536	On a slab lying in a field in the hamlet of Pullagantivāripalle, near the same village.	Vaidumba ..	Kaligo-Trinē[tra] .. ..	....	Do. ..	Mentions the eldest son of Virā-mahārāju.
537	In a <i>maṇḍapa</i> close to No. 536 ..	Chōla ..	Adirājēndradēva	3rd year ..	Tamil ..	Mentions Koyyakurūai-nāḍu <i>alias</i> Mēlai-Mārāpādi in Irattapāḍi-konḍa-Chōla-maṇḍalam.
538	On a slab set up in the field called Balimāḍi in the same village.	....	....	Śaka 1340, Vilamba.	Telugu ..	Mentions Nāgapa-Voḍaya.
539	On a slab set up in a field near the Śiva temple at Mornuapalle.	....	....	....	Kanarese ..	Fragment in archaic characters. The imprecatory sentence is all that remains of the inscription.
540	On a broken slab lying on the tank-bund, west of the fort at Puṅgandr.	Chōla ..	Rājakēśavarman <i>alias</i> Uḍaiyār ert-Rājēndra-Chōḷadēva.	3rd year ..	Tamil ..	Damaged at the bottom. Mentions the tank called Rājēndrasōḷap-periyēri at Kuṅgaṇḍr <i>alias</i> Vajavanārāyaṇa-chaturvēdimāṅ-galam in Pulī-nāḍu, a district of Rattapāḍikonda-Chōla-maṇḍalam.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On a slab set up in the court-yard of the Sôméśvarasvâmin temple in the same village.	Chôla ..	Râjakêśarivarman <i>alias</i> Udayâr éri-Vîrârâjêndradêva.	4th year ..	Grantha and Tamil	The inscription opens with the <i>brâhad</i> of the king. Mentions the Tirukkollisvaramudaiya-Mahâdêvar at Kuṅṅandîr <i>alias</i> Valavanârâvâna-chaturvêdiman-galam in Puli-nâdu of Perum-hânappâdi, a sub-division of Paṇuvîr-kôttam in Jayaṅṅoṇḍa-Chôla-mandalam.
542	On a slab set up outside the same temple ..	Bâna ..	Mahâvali-Vânarasar Vijeyâdityan Virachôlâmaṇi Prabhamêru.	....	Kanarese ..	The king was ruling the Vaṇḍa-vali 12,000 and Manne 200. Refers to the raid on Kôyatâr by Kâṇivâṇi-Muttarasan.
543	On a slab set up in a field in front of the village of Chadaḷḷa, close to the Puṅṅandîr-Chadum road.	Do. ..	Mahâvali-Bâqara[sa] .. ..	....	Do. ..	Refers to the battle of Soremaṇi where the Bâna opposed the Nolamba, Râchamalla and Mayin-dadi on behalf of the Permanaḍi (<i>i.e.</i> perhaps the Gaṅga king). Mentions Mâdhavarasa of Kaṅga-ndra.
544	On the <i>gôpura</i> of the Nilakanthêśvara temple at Laddigam, right of entrance.	....	....	....	Tamil (verse) ..	In praise of the sword of Adigaṇ <i>i.e.</i> Adiyamân Vidugâḍalaḍiya Perumâl, whose name and emblems are engraved below the inscription.
545	In the same place; left of entrance ..	....	....	....	Do. ..	In praise of Adigêsan, <i>i.e.</i> Tagaḍṭr Adiyamân Vidugâḍalaḍiya-Perumâl, whose name and emblems are engraved below the inscription. Unfinished. Mentions the temple of Irungôḷisvaramudaiya-Mahâdêvar at Kôyârîr <i>alias</i> Uttama-Chôlapuram.
546	On the south wall of the <i>prâkâra</i> of the same temple.	Chôla ..	Vikrama-Chôladêva	[9]th year..	Tamil ..	In praise of the Kêrala king Adhi-kêndra Vyâmuktaśaravanôjġvala. The Tamil verses refer to his engraving the bow on the wall of the Irungôḷisvara temple. The inscription has the Chêra bow and other emblems on each side of it. Gift of money for three lamps to the temple of Irungôḷisvaramudaiya-Mahâdêvar at Kôyârîr <i>alias</i> Uttama-Chôlapuram.
547	On the north wall of the same <i>prâkâra</i> ..	....	....	...	Grantha and Tamil verse.	In praise of the Kêrala king Adhi-kêndra Vyâmuktaśaravanôjġvala. The Tamil verses refer to his engraving the bow on the wall of the Irungôḷisvara temple. The inscription has the Chêra bow and other emblems on each side of it. Gift of money for three lamps to the temple of Irungôḷisvaramudaiya-Mahâdêvar at Kôyârîr <i>alias</i> Uttama-Chôlapuram.
548	On the south wall of the shrine in the same temple, right of entrance.	....	....	...	Tamil ..	Gift of money for three lamps to the temple of Irungôḷisvaramudaiya-Mahâdêvar at Kôyârîr <i>alias</i> Uttama-Chôlapuram.
549	In the same place .. ..	....	Uttamachôla-Gaṅga (<i>alias</i>) Sêṇṭegachchîpati-Nâyanâr.	14th year ..	Do. ..	Gift to the temple of Irun[ḡ]ḷisvaramudaiya-[Nâya*]ṇâr at Kôyârîr.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	In the same place	Chôla ..	Kulôttunga-Chôladêva..	20th year ..	Tamil ..	Unfinished. Gift of 96 sheep for a lamp to the same temple.
551	On the same wall, left of entrance	Do. ..	Râjarâjadêva ..	9th ..	Do. ..	Gift of money for the merit of Uttamachôla-Gaṅga Vêṭṭam Amarâbaranaṅ by Akalaṅka-Siyagaṅga <i>alias</i> Sittavidadêva. The temple is called Irungô-lîsvaramudaiya-Nâyanâr at Kôyârîr <i>alias</i> Uttama-Chôla-puram in Vaḍa-Puli-nâdu, a subdivision of Perumbânappâdi in Jayangonda-Chôla-maṇḍalam.
552	On the east wall of the same shrine .. ..	.....	....	....	Tamil (verse) ..	In praise of Viḍugâḍaḷaiyaṅ of Teṅ-Tagadai, whose enemies were the Kâḍava, the Mâgada and the Gaṅga.
553	On the south, east, north and west walls of the same shrine.	Chôla ..	Râjakêsarivarman <i>alias</i> Kulôttunga-Chôladêva.	[16]th year ..	Tamil ..	Gift of the village of Mâḍa-maṅgalam in Puli-nâdu, a district of Raṭṭapâdikonda-Chôla-maṇḍalam (calling it Gaṅgaikonda-Chôlanallîr) to the temple of Irungôlîsvaramudaiya-Mahâdêvar built at Kôyârîr <i>alias</i> Uttama-sôlapuram in the same <i>nâdu</i> by Âḍavalân Gaṅgaikondachôla <i>alias</i> Irungôlaṅ.
554	On a slab set up in the village of Pudiṇpaṭṭa ..	.....	....	....	....	In archaic characters. Consists of the description of a king. Appears to be a fragment of a Bâṇa inscription.
555	On a pillar set up in front of the Chaudêsvarî temple in the same village.	Bâṇa ..	[Mahâ]bali-Bâṇarasa ..	....	Kanarese ..	In archaic characters. Damaged and mutilated. Appears to record a case of <i>settee</i> .
556	On four tiers of the south, east and north walls of the Agastyésvara temple on the Agastya-konda hill.	Chôla ..	Râjakêsarivarman <i>alias</i> Kulôttunga-Chôladêva.	29th year ..	Tamil ..	Gift of a village to the temple of Tiruvagattîsvaramudaiya - Mahâ-dêva at Kôyârîr <i>alias</i> Uttama-sôlapuram in Puli-nâdu, a subdivision of Perumbânappâdi in Jayangonda-Chôla-maṇḍalam.
557	On the north wall of the same temple .. ..	.....	....	Kilaka ..	Do. ..	Gift of land to a drummer (<i>unachchan</i>).
558	On the west wall of the same temple .. ..	.....	....	Śaka Auanda. 1298,	Kanarese ..	Gift of lamps, cows, vessels and land to the temple of Agastinâtha-dêva.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the base of the same wall	Chôla	Tribhuvanaachakravartin Chôladêva.	14th year ..	Tamil	Records that the queen of Uttama-Chôla-Gaṅga <i>alias</i> Selvagaṅga set up and consecrated an image of Tirunāvukkarasudêva.
560	On the base of the west and south walls of the same temple.	....	....	Śaka 1577, Man-matha.	Telugu	Mentions Immaḍi-Chikarāvu Timmaya-Gaunivāra.
561	On the south wall of the <i>maṇḍapa</i> in front of the central shrine of the same temple.	Gaṅga	Selvagaṅga, son of Padumidêva.	Śaka 1[2]51	Tamil	The second figure of the date is doubtful. Gift of an ornament by Sîpatināyaṇ, son of the king.
562	On the base of the same wall, right of entrance, first tier.	....	Uttamachôla-Gaṅga <i>alias</i> Vêttum-Amarāb[a]raṇaṇ.	....	Do.	Incomplete. Gift of land in Naṅ-gili.
563	On the same base; second, third and fourth tiers.	Chôla	Râjarâjadêva	19th year ..	Do.	Gift of two cows for a lamp by Sâranâyakar <i>alias</i> Sîyagaṅgar.
564	On the base of the Dakṣiṇāmûrti- <i>maṇḍapa</i> in the same temple, first and second tiers.	....	....	....	Do.	Gift of land by Vaḍugaṇḍai <i>alias</i> Tondamān.
565	On the same base .. ..	....	....	....	Tamil (verse)	Built in in the middle. Mentions Adigêsa[n].
566	On the boulder called Durga-guṇḍu on the same hill.	....	Uttamachôla Gaṅga <i>alias</i> Selvagaṅga	....	Tamil	Damaged. At the bottom of this is another damaged inscription which mentions no king.
567	On a boulder in the fields of Nekundi near Mitṭapalli.	....	Uttamachôla Gaṅga Selvagaṅga	....	Do.	Gift of land in the village of Nerikundi to the temple of Tiruvagattisvaramudaiya-Nāyaṇār.
568	On the rock called Minikibanda near Miniki ..	Chôla	[Kulôttunga] I?	39th year ..	Grantha and Tamil	The Sanskrit portion mentions the Gaṅga family and Koṅkṇivarman. The introduction belongs to Kulôttunga I, whose name is not mentioned. But the name Râjakêsarivarman and the title Chakravartin occur at the end of the introduction. The date here noted is incidentally mentioned. Records the construction of a channel to the tank at Uppunelli in Mudukurukki in Vada-Pulinâdu, a sub-division of Perumbânappâdi in Nigarili-Chôla-maṇḍalam. The channel was improved by the son of the chief who built it.
569	On a slab set up in the fields behind the ruined village of Bâdipalle.	Bâna	Mahâvali-Bâna[rasa] Vikramâditya Bâna-kandarpa Jayamêru.	....	Kanarese	Mentions Minikki.
570	On another slab set up in the same place ..	Do.	Mâvali-Vânarasa .. ..	....	Do.	Mentions Minki and records the death of a hero.
571	On a third slab set up in the same place ..	Do.	Mahâvali-Vânarasa Bâna-Vidyâdhara ..	....	Do.	Mentions Minuki and refers to the raid of the army of Nôlamba on Puli-nâdu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
572	On a slab set up in front of the Punīśvara temple at Mūgavādi.	Vijayanagara ..	Vīra-Bukkarāya	Śaka 13[2]8, Pār-thiva.	Kanarese ..	Registers an order of Jommanpa Odeya and mentions Dēvarāya-Odeya.
573	On another slab set up in the same place ..	Chōla ..	Parakēsarivarman <i>alias</i> [Udaiyār śrī-Adhirājē]ndradēva.	3rd year ..	Tamil ..	Damaged. Gift of land. The village whose name (Mūkaivādi) is damaged was situated in Puli-nādu, a sub-division of Perumbā-nappādi in Paduvār-kōttam, a district of Jayangonda-Chōla-maṇḍalam.
574	On a stone forming the roof of a small shrine in the courtyard of the same temple.	Do. ..	[Parakēsarivarman Rājēndradēva] ..	Lost ..	Do. ..	Fragment. Contains the beginning of the historical introduction of the king.
575	On the base of the Chandramanīśvara temple at Yātavākili.	Do. ..	Parakēsarivarman <i>alias</i> Udaiyār śrī-Rājēndra-Chōladēva.	2[2]nd year ..	Do. ..	Gift of land to the temple of Irugāś-varamudaiya-Mahādēvar built by a Vellāla at Eṭṭāvākkāl in Puli-nādu, a sub-division of Perumbā-nappādi in Jayangonda-Chōla-maṇḍalam.
576	On the walls of the same temple ..	Do. ..	Rāja[rāja]-Chōladēva ..	29th year, Viśvāsi (Viśvāvasu).	Do. ..	The temple is called Irugāśvara-mudaiya-Nāyapār at Eṭṭāvākkāl in Vada-Puli-nādu, a sub-division of Perumbānappādi in Jayangonda-Chōla-maṇḍalam.
577	On the slab set up in the courtyard of the Chennakēśavāśvamin temple in the same village.	Vijayanagara ..	Kampana-Udaiyar	Jaya ..	Do. ..	Gift of the village of Eṭṭāvākkāl in Puli-nādu.
578	On a <i>viragal</i> set up in the village of Embāli ..	....	....	....	Kanarese ..	In archaic characters. Records the death of a <i>garuṇḍa</i> on the occasion of the capture of the town of Uppanelli.
579	On another <i>viragal</i> set up in the same place ..	....	....	....	Do. ..	Records the death of a hero on the same occasion.
580	On the third <i>viragal</i> set up in the same place..	....	....	Śaka 887 ..	Do. ..	While [Va]jjaladēva was ruling Puli-nādu, during the reign of Śrī-Ballaha, [the capture of Uppanelli occurred?].
581	Do. fourth ..	....	....	....	Do. ..	Records the death of a <i>garuṇḍa</i> during the capture of Uppanella.
582	Do. fifth ..	....	....	....	Do. ..	A native of Tonda-nādu died during the capture of Uppanelli.
583	Do. sixth ..	....	....	....	Do. ..	Records the [death] of a merchant on the same occasion.
584	On a <i>viragal</i> lying by the side of a private Bāna house in the same village.	..	M[ā]vali-V[ā]nara[sa] ..	....	Do. ..	Damaged.

B.—Stone inscriptions copied in 1906—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
585	On a slab lying in front of a private house in the same village.	Chôla ..	Parakésarivarman alias Uḍaiyār śrī-Rājendra-Chôladéva.	5th year ..	Tamil ..	The order issued by the king in the 5th year was registered in the 23rd year.
586	On the base of the verandah in front of the Kāsivisvésvara temple at Edapañjāni	Do. ..	[Parakésarivarman Rājendradéva]	Lost ..	Do. ..	Fragment. Stones out of order. A few words of the historical introduction of the king are preserved. Mentions Karkaṭṭar in Puli-nādu, a sub-division of Perumbānappādi in Jayangonda-Chôla-maṇḍalam.
587	On a slab set up within the Mogiliśvara temple at Mogili.	Do. ..	Rājarājadéva ..	6th year ..	Do. ..	The temple is called Tirumāniyāral-Nāyanār at Muḷibil.
588	On a slab set up in the court-yard of the same temple.	Vijayanagara ..	Vīra-Hariharaṛāya ..	....	Do. ..	Damaged.

C.—Stone inscriptions copied in 1907.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the central shrine in the Sivayôganâthasvâmin temple at Tiruvisâltâr.	Chôla	Parakésarivarman <i>alias</i> śrī-Râjêndra-Chôla-dêva.	4th year ..	Tamil	Gift of a gold fillet to the temple of Tiruvisâltâr-Mahâdêvar at Vêmbartâr <i>alias</i> Sôlamârtânda-chaturvêdimangalam, a <i>brahmadêya</i> in Manni-nâdu, a subdivision of Vâdagarai-Râjêndr[a]-sînha-valanâdu.
2	On the same wall ..	Do.	Râjarâjakésarivarman, 'who destroyed the ships at Kânda[ltâr-Sâ]lai.'	10th ..	Do.	Gift of money for a lamp.
3	Do. ..	Do.	Râjarâjakésari[varman], 'who destroyed the ships at Kânda[ltâr-Sâ]lai.'	Do.	Do.	Gift of money for a lamp to the temple of Tiruvisâltâr-Perumâ[ltâr] at Avaniârâyana-chaturvêdimangalam, a <i>dêvadâna</i> and a <i>brahmadêya</i> .
4	Do. ..	Do.	Paraké[sarivarman] ..	2nd year	Do.	Gift of 96 sheep for a lamp.
5	Do. ..	Do.	[Râjakê]sarivarman ..	3rd ..	Do.	The date is expressed in words. But above the <i>akshara m</i> of <i>mânâdêdu</i> , the numeral 20 seems to be inserted. If this is part of the date, it would be the 23rd year of the king's reign.
6	Do. ..	Do.	Parakésarivarman ..	3rd ..	Do.	Makes provision for the bathing of the god.
7	Do. ..	Do.	Do. ..	4th ..	Do.	Built in at the end. Gift of 180 sheep for two lamps.
8	Do. ..	Do.	Do. ..	Built in ..	Do.	Built in at the end. Gift of a lamp.
9	Do. ..	Do.	Do. ..	6th year ..	Do.	Gift of gold by Sembayan Kâraik-kâduaiyân <i>alias</i> Appiyâradigal.
10	Do. ..	Do.	Do. ..	3rd ..	Do.	Gift of a lamp to the temple of Tiruvisâltâr-Perumâ[ltâr] in Amani-nârâyana-chaturvêdimangalam, a <i>dêvadâna</i> and a <i>brahmadêya</i> in (the country on) the northern bank (vâdagarai) [of the river Kâvêri].
11	Do. ..	Do.	Tribhuvanachakravartin Vikrama-Chôla-dêva.	14th ..	Do.	Partially damaged. Makes provision for bathing the god and for sacred garlands.
12	Do. ..	Do.	Madiraiakonḍa Parakésarivarman ..	16th ..	Do.	Gift of 180 sheep for two lamps.
13	Do. ..	Do.	Râjakésarivarman ..	9th ..	Do.	Incomplete. Sale of land to a relation of Karugâvâr-kilavan Marudan Pattan <i>alias</i> Sôlavêlân, son of Sembayan [Kâraik]kâduaiyân.

C.—Stone inscriptions copied in 1907—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
14	On the same wall	Chôla	Parakésarivarma <i>alias</i> Tribhuvanaśakravartin Kulottunga-Chôladêva, 'who was pleased to take Madura and the crowned head of the Pândya.'	18th year ..	Tamil	Sale of land. The village is called Vēmbarr̥ <i>alias</i> Edirilīśôla-chaturvēdimangalam.
15	Do.	Do.	Parakésarivarma <i>alias</i> Rājendra-Chôladêva.	3rd ..	Do.	Gift of gold in order to provide <i>sidāri</i> for the incense.
16	Do.	Do.	Parakésarivarma	3rd ..	Do.	Incomplete. Gift of land.
17	Do.	Pândya	[Vara]gupa-Mahārāja	[3] + 1st ..	Do.	Partly covered by a wall.
18	Do.	Chôla	Parakésarivarma	4th ..	Do.	Gift of 100 sheep for a lamp by [Na]kkañ Ariñjigai <i>alias</i> Pirān-taka-Pallavaraiyañ.
19	On the west wall of the same shrine ..	Do.	Rājārājakesarivarma	5th ..	Do.	Gift of gold by a queen of Rājārājadêva.
20	On the same wall	Do.	Madiraikoṇḍa Parakésarivarma ..	28th ..	Do.	Incomplete. Records a gift by a native of Kuñittanḍilai in Kurumbār-nādu.
21	Do.	Do.	Parakésarivarma	Doubtful ..	Do.	The date is expressed by the symbol for 9 followed by that for 10. Gift of a lamp.
22	Do.	Do.	Madiraikoṇḍa Pa[ra]kēsa[ri]varma ..	{27}th year ..	Do.	Damaged.
23	Do.	Do.	Parakésarivarma, 'who took Madirai and Iḷam (Ceylon).'	41st ..	Do.	Gift of gold for a lamp.
24	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	16th ..	Do.	Damaged.
25	On the north wall of the same shrine ..	Do.	Parakésarivarma	10th ..	Do.	Gift of 90 sheep for a lamp.
26	On the same wall	Do.	Do.	Do. ..	Do.	Do.
27	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	15th year ..	Do.	Gift of 9[3] sheep for a lamp.
28	Do.	Do.	Parakésarivarma <i>alias</i> śrī-Kaṇḍarādittan śrī-Madurāntakar.	....	Do.	Gift of ornaments by the king's mother.
29	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	3rd year ..	Do.	Built in at the beginning. Gift of sheep for a lamp.
30	Do.	Do.	Parakésarivarma	10th ..	Do.	Built in at the beginning. Gift of 93 sheep for a lamp.
31	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	22nd ..	Grantha and Tamil	Gift of 96 sheep for a lamp.
32	Do.	Do.	Parakésarivarma	[5]th ..	Tamil	Unfinished.
33	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	Lost ..	Do.	Damaged. Gift of 90 sheep for a lamp.
34	Do.	Do.	Rājakesarivarma	4th year ..	Do.	Incomplete.
35	Do.	Do.	Madiraikoṇḍa Parakésarivarma ..	[2]th ..	Do.	Makes provision for the supply of bathing water from the Kāvērī for the god. The temple is called Tiruvissalūr-Mādēva-bhattāṭṭakar at Avaniñāḍyana-chaturvēdimangalam <i>alias</i> Vēmbarr̥, a <i>dēvadāna</i> and <i>brahmadāna</i> on the northern bank (vaḍagarai) [of the river Kāvērī].
36	Do.	Do.	Parakésarivarma	10th ..	Do.	Gift of 93 sheep for a lamp.

C.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same wall	Chôla	Râjakêsarivarman	[12]th year ..	Tamil ..	Gift of 96 sheep for a lamp by a native of the Pândya country.
38	Do.	Do.	Madiraikonda Parakêsarivarman	18th ..	Do. ..	Gift of 90 sheep for a lamp.
39	Do.	Do.	Do.	30th ..	Do. ..	Damaged and incomplete.
40	Do.	Do.	Sundara-Chôla	5th ..	Grantha and Tamil ..	Built in at the beginning.
41	On the south wall of the <i>mandapa</i> in front of the same shrine.	Do.	Râjarâja[kêsarivarman, 'who destroyed the ships at Kânda]dr-Sâlai.	10th ..	Tamil ..	Gift of money for feeding two Brâhmanas, for soents and for lamps.
42	On the same wall	Do.	Râjarâjakêsarivarman <i>alias</i> <i>śrī</i> -[Râjarâ]-jadêva.	29th ..	Do. ..	The village is called Vêmbarrûr <i>alias</i> Sôlamâtâtânda-chaturvêdimaṅgalam, a <i>brahmadêya</i> in Maṇṇi-nâdu, a sub-division of Râjêndrasaṁha-vaṇaṇaḍu. Refers to the performance of <i>talâbhâra</i> by the king and of <i>hêmagarbha</i> by his queen Dantisakti Viṭṭa-nkiyâr <i>alias</i> Lôkamabâdêviyâr in the temple at Tiruvîsâltûr.
43	On the west wall of the same <i>mandapa</i>	Do.	[Râ]jarâjakêsarivarman <i>alias</i> <i>śrī</i> -Râja-râjadêva.	[2]4th ..	Do. ..	Records a gift of land for offerings at the shrine of Pichehadêva.
44	On the same wall	Do.	Râjarâjakêsarivarman <i>alias</i> <i>śrī</i> -Râjarâja-dêva.	24th ..	Do. ..	Records a gift of land for offerings at the shrine of Pichehadêva. Refers to a revenue survey made some time prior to the date of the inscription.
45	On the north wall of the same <i>mandapa</i>	Do.	Parakêsarivarman <i>alias</i> <i>śrī</i> -Râjêndra-Chôla-dêva.	3rd ..	Do. ..	Incomplete. Gift of land for lamps.
46	On the same wall	Do.	Do.	Do. ..	Do. ..	Gift of ornaments by the queen of the Pândya king Srîvalḷuvar (<i>i.e.</i> Srîvallabhadêva?).
47	Do. .. ..	....	....	....	Do. ..	Refers to the foundation of a <i>maṭha</i> on the northern bank of the fresh water tank in the temple of Tiruvîsâltûrdaia-Mahâdêvar at Sôlamâtâtânda-chaturvêdimaṅgalam in Maṇṇi-nâdu, a sub-division of Virudarâjabhayâṁkara-vaṇa-nâdu.
48	Do. .. ..	....	Kôṇêrinmaikondân	30th year ..	Do. ..	Incomplete. The royal order was issued from Kâuchîpuram.
49	Do.	Chôla	Kulôttunga-Chôladêva	5th ..	Do. ..	Gift of land.
50	On the north wall of the shrine in the southern side of the same temple.	....	....	....	Do. ..	Close to this inscription is a piece of sculpture which seems to represent the person who built the <i>mandapa</i> and whose name was Anantasiṁvaṇ.

C.—Stone inscriptions copied in 1907—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
51	On the same wall	Chôla	Parakéasarivarman, 'who took the head of the Pāṇḍya.'	5th year	Tamil	Gift of gold for a lamp. The temple is called Tiruvīśālār-Perumāṇadigaḷ at Amaninārāyana-chaturvēdimaṅgalam, a <i>dēvādāna</i> and <i>brāhmaṇya</i> (in the country) on the northern bank (vaḍagarai) [of the river Kāvērī].
52	On the inner <i>gōpura</i> s of the same temple, right of entrance.	.....	.....	.....	Do.	Records that the <i>gōpura</i> s as well as the enclosing verandah [were built by] Vikrama-Chôla.

D.—List of photographs taken in 1906–07.

Locality.	Description.	Size of negatives.
1. Chaudépalle ..	<i>Gôpura</i> of the Abhishtada-Mrityuñjayêśvara temple ..	Half plate.
2. Laddigam ..	Central shrine of the Nîlakanthêśvara temple ..	Full plate.
3. Do. ..	Another view of the same	Do.
4. Do. ..	Entrance of the same temple	Half plate.
5. Do. ..	Entrance and central shrine of the same temple ..	Do.
6. Tiruvâmûr ..	Central shrine of the Marundîśvara temple ..	Full plate.
7. Tribhuvanam ..	<i>Maṇḍapa</i> of the Kampaharêśvara temple ..	Do.
8. Do. ..	Central shrine of the same temple	Do.
9. Do. ..	West wall of the same shrine	Half plate.
10. Do. ..	Chandêśvara shrine in the same temple	Do.
11. Do. ..	Outer <i>gôpura</i> of the same temple	Do.
12. Tiruviśalûr ..	<i>Gôpura</i> of Śivayôganâtha temple	Do.
13. Do. ..	Central shrine of the same temple	Do.
14. Do. ..	South wall of the central shrine in the same temple ..	Do.

PART II.

THE EARLIEST LITHIC MONUMENTS OF THE TAMIL COUNTRY.

In Southern India the earliest examples of architecture hitherto available are the monolithic caves at Trichinopoly, Vallam, Śîyamaṅgalam, Mahêndravâḍi, Dalavânûr and other places which probably came into existence in the 7th century A.D. (*Annual Report* for 1904–5, Part II., paragraph 3). The rock-cut caves of the Dakkan belong to a much earlier period. The use of natural caves on hill sides may be supposed to have preceded the period of the monolithic caves. The Hathigumpha cave in Orissa, for instance, is only a “cavern of considerable extent which may have been slightly enlarged by art, though there is no distinct evidence that this was so” (Fergusson and Burgess’ *Cave Temples of India*, p. 66). Experts in ancient architecture believe that the Buddhists were the first to make use of permanent materials for building and sculptural purposes, and the followers of other Indian creeds subsequently copied them. The idea of using natural caves for religious purposes must have been started by the Buddhists, whose creed makes it binding on the monks to resort to such out of the way places. The practice of making caverns fit for human occupation by slight alterations was probably an intermediate stage. To this period may be allotted the caverns which have beds cut into them. A natural cave of this description was discovered by Mr. L. A. Cammiade, Deputy Collector, at the village of Marugâltalai, 10 miles from Palamcottah in the Tinnevely district and brought to my notice by Mr. D. T. Chadwick, I.C.S., Settlement Officer.

Cavern at Marugâltalai, Tinnevely district. It is about the middle of the hill called Pâviludaiyâr-malai, which has now got a number of shrines of village deities in different parts of it. Here is a small natural cave formed by two huge boulders, one overhanging the other. About 4 or 5 feet below the top, the overhanging rock appears to have been chiselled to a length of about 10 yards. In the right top corner of the space thus cut out is a Pâli inscription in characters resembling those of the Aśôka edicts. At the left corner of the bottom of the cave are seven beds, each of which must have been meant for one man either to lean on or lie down.

2. During the last field season my assistant Mr. K. V. Subrahmanya Aiyar, B.A., discovered a cavern with a Pâli inscription at Âṇaimalai near Madura and four others at the village of Arittâpaṭṭi near Mêlûr in the same district. All the five were subsequently examined by me. A *Pañchapâṇḍavar-padukkai*, ‘the bed of the five Pâṇḍavas’ (the name by which it is popularly known) is found in an almost inaccessible natural cave not far from the top of the rock at Âṇaimalai. The cavern measures roughly 22 feet in length and 18 feet in breadth. The height at the

entrance is about 3 feet but gradually diminishes in the interior. Inside the cavern are three double beds and one single bed, the last of which is at a slightly lower level; and four other beds contiguous to the above which are, however, covered with earth. Another set of eight beds is found outside the cavern. The latter are exposed to the sun and rain. The dimensions of the beds vary from about 6 to 7 feet in length and $1\frac{1}{4}$ to nearly 2 feet in breadth. Each of them is chiselled smooth and has a raised portion at one end, meant apparently to accommodate the head in lying down. Close to the cavern is a stone mutilated at the bottom with an artificial depression chiselled smooth. Perhaps this was done at a later time in imitation of the beds cut into the rock. Above the entrance into the cave, the overhanging rock is cut to a depth of about 2 inches, 3 feet in breadth and 15 feet in length. On the top of this cutting is a Pâli inscription in two lines.

3. Arittâpatti is a village in the Mêlûr tâluka of the Madura district about midway between Mêlûr and Alagarkôvil. The hills to the west of the village belong partly to Arittâpatti and partly to Mângulam in the Madura tâluka. About Mângulam Mr. Sewell has registered the following notes: "12 miles north-east of Madura, 6 miles west of Mêlûr. A mile east of the village is a small hill called Kalugumalai in which is a cave with inscriptions. There is also a rock which the natives call *Pañchapânduvar-padukkai* or 'the bed of the five Pândavas.'" The revised edition of the *Madura Manual* issued by Mr. Francis, I.C.S., contains a description of the rock-cut shrine dedicated to Śiva in the hills to the west of Arittâpatti. There are four caverns on the Kalugumalai hill where there are inscriptions, of which three have also got beds (*padukkai*). Part of the lower rock is in each case cut into beds while the overhanging boulder bears an inscription. The beds are in this case slightly bigger than those found at

Caverns at Arittâpatti, Madura district.

Ānaimalai. The alphabet of the inscription resembles that of the Aśôka edicts and may be assigned roughly to the end of the 3rd and beginning of the 2nd century B.C. If the inscriptions and the beds are synchronous, we have in them the earliest lithic records of the Tamil country and the most ancient lithic monuments of the Tamil race. The inscriptions are also important as they may throw valuable light on the origin and development of the Tamil and Vatteluttu alphabets. The fact that the language employed in them is Pâli may be taken to show that it was understood in the Pândya country even at that early period. One set of impressions of five of these Pâli inscriptions, which are in good preservation, has been submitted to Dr. Sten Konow, Epigraphist to the Government of India.

4. The practice of cutting beds into monolithic Buddhist caves has been noticed at Bhâjâ (Dr. Burgess' *Buddhist Cave Temples*, p. 3), Kudâ (*ibid.* p. 13), Junnar (*ibid.* p. 31), Ajantâ (*ibid.* p. 44) and Kondivte (*ibid.* p. 71). About two of the Ajantâ caves Dr. Burgess remarks: "The stone beds in the cells of these two caves

Stone beds in the caverns.

and the absence of pillars in the halls are also indicative of their early position

in the history of cave architecture." We have also evidence to show that the Buddhists made use of natural caverns unimproved by art for religious purposes. According to Professor Rhys Davids there is a natural cave on the hill of Mihintale in Ceylon with the stone couch of Mahinda, the apostle of Buddhism in Ceylon. The Buddhist caves at Vessagiri in Ceylon, where Pâli inscriptions in the Brâhmî character have been found, seem to be also caverns (*Epigraphia Zeylanica*, Vol. I., p. 10). Here are, however, other Buddhist remains which are missing from the Indian caverns. It therefore seems probable that the caverns with beds and inscriptions found in the Madura and Tinnevely districts are Buddhist monuments and that the other structures connected with each of the caverns, which might have consisted of less permanent materials, have since disappeared altogether.

5. The history of Buddhism in the Tamil country is obscure though there are frequent references to Buddhists in early Tamil literature. It is not unreasonable to suppose that Aśôka's Buddhist missionaries to Ceylon passed through the Tamil country and even attempted to propagate the Buddhist creed there in spite of the *Mahāvamsa*, which says that they flew in the air and arrived in Ceylon. Talking of *Mo-lo-kiu-cha* or Malakûta, in which the Pândya country must have been included, the Chinese pilgrim Hiuen Tsiang says: "There are the ruins of many old convents, but only the

walls are preserved and there are few religious followers. There are many hundred Dêva temples and a multitude of heretics called Nirgranthas." This shows that at the time of his visit Buddhism had declined and Jainism had probably taken its place

History of Buddhism in Southern India.

The paucity of Buddhist monuments in the Tamil country generally may be due, to a certain extent, to the destructive propensities of the Śaivas who became powerful in the 7th century under Irunâvukkarasār and Tiruñâṇasambandar and to the perishable materials with which they were constructed. Negapatam in the Tanjore district is one of the few places in the Tamil country where Buddhism continued down to a very late period (*Annual Report* for 1898-99, paragraph 48). This is probably due to its having been a seaport for Ceylon and perhaps also for Burma. There might have been a colony of Buddhists in the town engaged in trade. These six caverns with inscriptions and beds lead us to hope that there may be more such Buddhist monuments in the Pândya country. When they are all brought to light, it will be possible to say something definite about the caves and the object with which the beds were cut.

The PÂNDYAS.

6. In spite of the antiquity of the Pândya kingdom, much of its early history has remained obscure. This is due largely to the fact that the Pândya capital Madura as well as the older city of Korkai, where one would naturally look for historical

Materials for early Pândya history.

materials, have very few ancient inscriptions. Writers on Pândya history had therefore to proceed upon tradition and legend. Early Tamil poems which have been recently published no doubt furnish some materials for Pândya history and are undoubtedly entitled to greater credence. But these have to be corroborated by independent testimony before they can be accepted as historical facts.

7. Fourteen years ago I edited, with a photolithograph, the Madras Museum plates of the Pândya king Jaṭilavarman, son of Mâravarman, and in the introductory remarks to that paper attempted to put together all that was known about the Pândya kingdom at the time (*Ind. Ant.* Vol. XXII., pp. 57 to 75). The Sanskrit portion of the plates claims a victory against the Pallavas for Mâravarman, while the Vatteluttu portion gives a pretty long account of Jaṭilavarman's wars. But, as there was no means of fixing the date of the plates, the information furnished by them could not be utilized. References to the Pândyas in Pallava as well as Chalukya inscriptions have been too meagre to be of much use. The Singhalese chronicle *Mahāvamsa* occasionally refers incidentally to the affairs of the Pândya kingdom. But these are

References to the early Pândyas.

few and far between. A few inscriptions of Mârañjadaiyan found both in the Chôla and Pândya territories and the Śendalai pillars giving the names of three generations of Pândya kings, whose dates could not be ascertained, have been all the materials available for early Pândya history. The Udayêndiram plates of the Gaṅga-Bâṇa king Hastimalla refer to Varaguna as having been defeated in the battle of Srîpurambiya by the Gaṅga king Prithivîpati I. But as the date of the latter was not definitely ascertained, it was not possible even to fix the period of Varaguna.

8. Of late the mist enveloping early Pândya history has shown signs of clearing. The Trichinopoly cave inscription of the Pândyâdhirâja-Varaguna and the Ambâsamudram record of Varaguna-Mahârâja coupled with the fresh light thrown on Chôla history by the Tiruvâlângâdu plates have given us the starting point for the early history of the Pândyas. In the last *Annual Report* (Part II., paragraph 25)

Recent researches into Pândya history.

the accession of Varaguna was fixed at A.D. 862-63, and I identified him with the Varaguna-Mahârâja of the Ambâsamudram inscription, the Pândyâdhirâja-Varaguna of the Trichinopoly cave and the Varaguna of the Udayêndiram plates. The two Âṇaimalai inscriptions which are being published in the *Epigraphia Indica* by Mr. G. Venkoba Rao furnish A.D. 769-70 for a Pândya king named Mârañjadaiyan *alias* Parântaka.

9. Two documents of considerable importance for the early history of the Pândya kingdom have come to light during the period under review. In his *Lists of Antiquities*, Vol. I. (p. 290), Mr. Sewell mentions two copper-plates at Sinnamanûr in

the Periyakulam táluka of the Madura district, 'one of which is said to be old, in the possession of a resident named Bhairava Ayyar, the other in the possession of Ramasubbaiyyar.' In 1905-06 Mr. Venkoba Rao asked for the plates on the occasion of his visit to Uttamapálaiyam. But the villagers denied the existence of the inscriptions. A fresh attempt was made by him on his visit to Śinnamanūr to examine the grants and the two sets were produced. Recognising their importance he reported the

Two Pāṇḍya copper-plate grants from Śinnamanūr, Madura district.

matter to me and sent a transcript of the Sanskrit portion of the bigger set. The originals of both plates were subsequently

obtained on loan from the villagers and I am trying to secure them for the Madras Museum through the Collector of Madura. The plates are reported to have been found about 20 or 25 years ago when digging for the foundation of the kitchen in the Vishnu temple at Śinnamanūr. They were originally in the possession of Bhairava Ayyar, the *sthānika* of the temple. At present their custodian is his son Rajam Ayyar. But the final disposal of the plates rests with the villagers.

10. Both the copper-plate inscriptions are unfortunately incomplete. Of the smaller set, three plates alone exist, viz. the first, second and last. Between the second and the last, one or two plates are missing. As the historical portion must have continued in the missing plate or plates, the loss is a serious one. Of the bigger set, seven plates, viz. 2 to 8—numbered on the left side close to the ring hole and

Both incomplete.

engraved on both sides—are all that remain. The first plate, which probably

contained some Sanskrit verses in invocation of Hindu gods, as well as one or more plates at the end—describing the boundaries of the granted village in Tamil, with some imprecatory verses in Sanskrit at the end—are lost. Here the historical portion is preserved in full and consequently the loss of the missing plates is not very serious. The ring-hole on the left side of each of the plates in the smaller set shows that they were originally strung on a ring, which, however, is not forthcoming.

11. The smaller copper-plate opens with two Sanskrit verses in the Grantha alphabet, of which the first contains an invocation to the god Vishnu, while in the second, the poet prays for the prosperity of the Pāṇḍya kings, who belonged to the lunar race. Then follows a Tamil passage in the Vatteluttu alphabet describing the achievements of Pāṇḍya kings without giving any names. Among these may be mentioned the engraving of the fish—the Pāṇḍya crest—on the northern mountain, i.e. Mount Mēru; wearing the garland of Indra and securing one-half of his throne;

Contents of the smaller plates.

casting the spear for the return of the sea; and performing one thousand

sacrifices. The first historical person mentioned is Jayantavarman, whose son was Arikēsarin Asamasaman Alaṅghyavikraman Akālakālan Māravarman. The latter is said to have showered wealth on Brāhmanas (*dharāsura*) and removed their distress. He also performed the *tulābhāra* ceremony, twice entered the *hiranyagarbha* and made costly gifts at the commencement of the ceremony called *gōsahasra*. His son, whose name must have been mentioned in the missing plate or plates, is said to have removed completely the sins of the Kali age and the distress of Brāhmanas by giving them great wealth. This king seems also to have fought a battle at a place called Marudūr. The details of the battle are lost. The last plate shows that the object granted was land and that the executor (*ānatti*) was Tāyan Śiṅgan, the *uttaramantrin* of Kuṇḍūr in Kuṇḍūr-kūrram, a district of Aṇḍa-nāḍu. The inscription ends with two imprecatory verses and with the name of the writer, viz. Arikēsarin, the son of Pāṇḍipperumbanaikāraṇ.

12. In the bigger Śinnamanūr inscription, the Sanskrit portion occupies very nearly four plates, while the rest is in Tamil. Of the preserved Sanskrit portion, the first three verses glorify the Pāṇḍya family, while the third informs us that the lord

The Sanskrit portion of the bigger plates.

Agastya was their family priest. Then the feats of individual Pāṇḍya kings are

referred to without mention of any names. One of them is said to have sat on the throne of Indra. A second induced Daśānana (i.e. Rāvana) to sue for peace. A third named Trilôchana is said to have married the daughter of the god Nārāyaṇa (*Narasakha*) and to have churned the ocean. Mention is then made of the king who wrested the garland of Indra, overcame the army of the lord of the Kurus and conquered Vijaya; and of him who cut off his own head in order to protect his teacher

(*guru*). Then came Sundara-Pândya, who was learned in all the *sâstras*. Numberless kings and emperors who performed the *râjasûya* and *âsvamedha* sacrifices had passed away. In their family sprang Arikêsarî. Then we get the following genealogy :—

- (1) Arikêsarî.
 - (2) Jâtîla.
 - (3) Râjasimha I.
 - (4) Varaguna.
 - (5) Mâra[varman] Śrîvallabha Ēkavîra, conquered Mâyâ-Pândya, Kêraḷa, Simhala, Pallava and Vallabha.
-
- (6) Varagunavarman.

- (7) Parântaka *alias* Viranârâyana married Vânavanmahâ-dêvi, fought at Kharagiri and seized Ugra.
- (8) Râjasimha II. Abhimânâmêru Mâravarman, the donor.

No. 8 Râjasimha is said to be the light of the solar and the lunar races. The inscription then mentions Parântaka of the Kausika family, who was the son of Śrêshthîsarman, grandson of Bhâskara and great-grandson of Śrêshthî, a native of Puttâr belonging to the Sengudi-Kausika family. His grandfather on the mother's side was Ūrasarman of the Maudgalya-*gôtra* and Âgnivêśya-*sûtra*, who was a native of Syandanagrâma.

13. The donee's father Śrêshthîsarman had previously obtained the village of Maniyâchchi in Vada-Kalavali-râshtra (with the name Tichaichchutamangala) from the Pândya king Parântaka *alias* Viranârâyana. In the 16th year of his reign, the king (*viz.* Râjasimha II.), being encamped in the village of Chûlal, founded by him in the district (*râshtra*) called Râjasimha-kulakkîl, granted, as a *brahmadêya*, the village of Narcheygai-Puttâr in Ala-nâdu with the name Mandaragauravamangalam. The *viññapti* of the grant was the king's spiritual adviser, the minister and poet Jâtîla of the Atri-*gôtra*, while the *âjñapti* was Mâravarman's servant Kûrûrangôn. As regards the circumambulation of the elephant for defining the boundaries of the granted village, the chief of the *kudikâval* was the son of Nakkaṅgumân, who was born at Kûra in Kîlvêmbanâdu, while the accountants were Nakkaṅgâdan, Kônvelân and Paṭârâñchôlai. The composer of the inscription was Vâsudêva, the friend of Madhuraguna and elder brother of Vishnu.

14. The Tamil portion, which is engraved in the Vatteluttu alphabet, begins with an account of the Pândya family and says it arose from the moon. The family was praised personally by *rishis* like Bhâradvâja; was hard for enemies (to conquer); conveyed its orders by (its crest) the two fish; had the sage Agastya for its priest; was in existence for ages; and had the One Permanent (Being) for one of its members. The inscription next proceeds to mention the achievements of Pândya kings in the past without giving any names. The Tamil portion of the bigger Śinnamanûr plates. Among these may be mentioned the

churning of the ocean for nectar; appearing on the throne of Indra with his necklace; mastering the Tamil language; bringing back the sea; obtaining the titles of Pûliyan and Pañchavan; founding the city of Madura and fortifying it; excelling pandits in learning Tamil and Sanskrit; leading elephants into the Bhârata country after the death of the great charioteer; absolving Vijaya from the curse of Vasu; engraving the fish, the tiger and the bow on Mount Mêru; constructing many tanks; freeing the country from famine; defeating two kings at Talaiyâlângânam; translating the Mahâbhârata into Tamil and establishing the College of poets at Madura.

15. After the great kings and emperors who accomplished these feats had reigned and passed away, says the composer, came—

- (1) Parâṅkuśan, who conquered the Pallavas at Sankaramangai.
- (2) His grandson Râjasimha.
- (3) Varaguna-Mahârâja.

- (4) His son Parachakrakôlâhala, who gained victories at Kunṇûr, Śiṅgalam (Ceylon) and Viliṇam and defeated, at Kudamûkku, the Gaṅgas, Pallavas, Chôlas, Kâlingas and Mâgadhas.

Names of Pâṇḍya kings.

- (5) Varagunavarman.

- (6) His younger brother Śrî-Parântakan Śadaiyaṇ, who fought at Kharagiri; destroyed Pennâgaḍam.

- (7) Râjasimha Râjasikhâmani Mandaragaurava, son of Vâṇavaṇ-mahâdêvi, defeated the Chôla (*Taṇjaiyar-kôn*, *Taṇjai-kâvalaṇ*).

16. In the fourteenth opposite to the second year of his reign, Râjasimhavarman granted the village of Narcheygai-Puttûr in Ala-nâdu, calling it Mandaragaurava-maṅgalam after himself, to Parântaka, who belonged to the Śeṅgudi-Kausika family and who was the son of Bhâskarañjêtti. The latter was the son of Bhâskara, who was a native of Kundârputtûr or Kôttârpôlil in Mâkkoluvûr-kûṛram, belonged to the Kumara-Kausika-gôtra and the Âgnivêśya (-sûtra) and had received the village of

The donee and the village granted.

Tiśaichchudarmaṅgalam in Vada-Kalavali-nâdu through the favour of the Pâṇḍya king Śrî-Parântaka Śrî-Vîranârâyana. The present grant was made on the petition (*vinṇappam*) of Śadaiyapirâṇ Bhaṭṭasômayâjin of Pullamaṅgalam in the Chôla country; the *âjñapti* being Kûṛraṅgôn of Vêmbarrûr in Kalavali-nâdu. The chief of the *kudikâval* was Kumân of Kûra in Kîlvêmba-nâdu and the accountants were Nakkaṅgaḍaṇ of Śirusevvûr in Tirukkânappêr-kûṛram; Padârañjôlai of Tuṇjalûr in Naduvirkûru, a sub-division of Milalai-kûṛram and Kônvelân of Peruṅgâkkûr (in) Kalâtirukkai. The eastern boundary of the granted village was to the west of the Śuruli-âru; the southern boundary. . . . [Here ends the last remaining plate].

17. Thus we have got three copper-plate inscriptions which deal with the early history of the Pâṇḍyas, *viz.* the Madras Museum plates of Jaṭilavarman and the two Śiṇṇamanûr plates. They resemble one another in mentioning a number of mythical and historical facts without giving the names of the kings in whose reigns they took place. The victories over Indra and Varuna and other purely mythical matter are also referred to in the Tamil poem *Tiruvilaiyâdal-purâṇam* describing the sports of Śiva. With these and other miracles attributed to Pâṇḍya kings in these documents the student of historical research is not much concerned. If it is remembered that the god Śiva was looked upon as one of the Pâṇḍya kings, there is no difficulty in imagining how they became connected with such a number of super-human feats. A few of the facts mentioned in the Tamil portion of the bigger Śiṇṇamanûr plates are of very great importance to the student of Tamil literature, *viz.* the victory at Talaiyâlângâṇam, the translation of the *Mahâbhârata* into Tamil and the establishment of the College of poets at Madura. Though mentioned along with events of a more or less mythical character, these three facts must be historical and have to be

Battle of Talaiyâlângâṇam.

treated as such. According to Tamil literature the victory at Talaiyâlângâṇam was achieved by a Pâṇḍya king named Neduñjeliyaṇ against two kings and five tributary chiefs. This victory was considered such an important event of his reign that the attribute 'who gained the battle at Talaiyâlângâṇam' became attached to his name in later times. It is perhaps an accident that these three facts are mentioned together and at the end of the long list of achievements of Pâṇḍya kings. We have no reason to suppose that the events are mentioned in chronological order or that the three last took place in one and the same reign. There is a tradition that Perundêvaṇâr, who composed the Tamil *Bâratavenbâ*, was one of the poets of the last Madura

Tamil translation of the *Mahâbhârata*.

College (*kadaichchaṅgam* in Tamil). If there is any truth in this tradition, the reference to the Tamil translation of the *Mahâbhârata* made in the larger Śiṇṇamanûr plates may be to his work. But Perundêvaṇâr refers as his patron to a Pallava king, who defeated his enemies at Tellâru (*Annual Report* for 1898-99, paragraph 16). If this Pallava king is identical with the Nandippôttaraiyar, 'who defeated his enemies at Tellâru' and whose inscriptions have been found in the Tamil country, Perundêvaṇâr must belong to the second half of the 8th century. And if it is to his translation of the *Mahâbhârata* contained in the *Bâratavenbâ* that the Śiṇṇamanûr plates refer, there is no apparent reason why the achievement is assigned to Pâṇḍya kings

who had passed away before the first historical person mentioned in the genealogy. It is just possible that the events took place during the reign of some king or kings, whose names the composer of the inscription deliberately wished to avoid mentioning.

The Madura College of Tamil poets.

In support of this conjecture we have no evidence at all at present and it must therefore be supposed, at least provisionally, that the Tamil translation of the *Mahābhārata* here referred to is earlier than Perundēvaṇār's version. The foundation of the Tamil *saṅgam* at Madura is the last of the three achievements and refers probably to what is known in Tamil literature as the third *saṅgam* (*kaḍaiḥchaṅgam*). If the date assigned in the sequel for Arikēsarīn Māravarman is correct, the last Madura College must have come into existence prior to the middle of the 8th century A.D.

18. Coming to the genealogy we find that there are some slight differences between the Sanskrit and the Tamil portion of the larger Śiṅṅamaṇṇūr plates. In the first place, Sundara-Pāṇḍya mentioned in the Sanskrit portion as having been learned in the *sūtras* is altogether omitted in the Tamil portion. Perhaps this was the Pāṇḍya king, who was originally a Jaina but was converted to the Śaiva creed by the devotee Tiruñāṇasambandar. In Sundaramūtri Nāyaṇār's *Tiruttondattogai* this king is styled 'Nedumāraṇ of enduring prosperity, who was victorious in the battle of Nelvēli.' If the Sundara-Pāṇḍya of the Śiṅṅamaṇṇūr plates be identical with this Nedumāraṇ, the omission of his name from the Tamil portion is all the more inexplicable. It is also strange that no reference is made either in the Tamil or in the

Differences between the Sanskrit and Tamil portions of the larger Śiṅṅamaṇṇūr plates.

Sanskrit portion to any of the momentous events of that period. Again, the Tamil portion omits No. 2 Jaṭila and speaks of

No. 3 Rājasiṃha as the grandson of No. 1. It does not, in some cases, specify the relationship which one king bore to his predecessor. The Sanskrit portion is more explicit.

19. The alphabet of the smaller Śiṅṅamaṇṇūr inscription resembles that of the Madras Museum plates of Jaṭilavarman, and both of them are signed by Arikēsarīn, son of the chief drummer of the Pāṇḍya king. It is, therefore, not unreasonable to suppose that both of them were issued in the same reign. In this case, the name of the donor, which is missing in the former, may be supplied, and we may assume at present that it was also issued during the reign of Jaṭilavarman (in Sanskrit) or Neduñ-jadaiyaṇ in Tamil. If this be admitted,

Provisional genealogy of the early Pāṇḍyas. Jayantavarman must have been the predecessor of Arikēsarīn Parāṅkuśa. The accompanying provisional genealogy of the Pāṇḍyas is based on the four authorities for Pāṇḍya history now available, *viz.* Jaṭilavarman's grant, the smaller Śiṅṅamaṇṇūr document and the Sanskrit and Tamil portions of the larger Śiṅṅamaṇṇūr plates.

- (1) Jayantavarman.
- (2) Arikēsarīn Parāṅkuśa Māravarman, conquered the Pallavas at Śaṅkaramaṅgai.
- (3) Jaṭila.
- (4) Rājasiṃha I.
- (5) Varaguṇa Mahārāja.
- (6) Śrīmāra Śrīvallabha Ēkavīra Parachakrakôlâhala; conquered Mâyâ-Pāṇḍya, Kêrala, Siṃhala, Pallava and Vallabha.
- (7) Varaguṇavarman.
- (8) Parāntaka Vīranârâyana Śadaiyaṇ; fought at Kharagiri, seized Ugra and destroyed Pennâgaḍam; married Vāṇavanmahâdēvî.
- (9) Rājasiṃha II. Mandaragaaurava Abhimānamêru (donor).

Jatīlavarman, son of Māvarman, of the Madras Museum plates, called Neduñ-jadaiyan in the Tamil portion, is identified in the foregoing table with No. 3 Jatīla.

20. As regards the chronology, it is necessary in the first place to remark that it is not altogether free from doubt. The date of the larger Śīnṇamanūr plates has first of all to be fixed. It is unsafe to base any definite conclusions solely on the Vatteluttu portion, because a sufficiently large number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison. Proceeding mainly on the Grantha portion and to a certain extent on the results derived from a comparison of the few available Vatteluttu inscriptions, we may not be far wrong if we assign the larger Śīnṇamanūr plates approximately to the first quarter of the 10th century A.D. If this be correct, Rājasimha II., the donor of the larger Śīnṇamanūr plates, might be the Rājasimha-Pāṇḍya, who was defeated by the Chōla king Parāntaka I. according to the Udayēndiram grant of the Gaṅga-Bāṇa king Hastimalla (*South-Ind. Inscr.* Vol. II. p. 387). Assuming this to be correct and assigning the usual 20 years for each reign we get the middle of the 8th century, roughly, for Arikēsarin Parāṅkuśa. This Pāṇḍya king claims to have defeated the Pallavas according to the grant of Jatīlavarman and the battle seems to be located at Śāṁkaramaṅgai by the Tamil portion of the larger Śīnṇamanūr plates. The Udayēndiram grant of the Pallava king Nandivarman

Approximate date of the larger Śīnṇamanūr plates. Pallavamalla reports that his general Udayachandra gained a victory at Śāṁkaragrāma (*South-Ind. Inscr.*, Vol. II.

p. 372), though the name of the enemy is not stated. Śāṁkaragrāma seems to be merely a Sanskrit translation of the Tamil Śāṁkaramaṅgai, and, consequently, it is not impossible that the Pallava general Udayachandra had to fight against the Pāṇḍya king Māvarman Arikēsarin in the battle. In this case, the latter may be placed roughly in the middle of the 8th century A.D. If the foregoing surmises and conclusions be

Mārañjadaiyan Parāntaka who reigned about 769-70. supported by future researches, Mārañjadaiyan Parāntaka of the Āṇaimalai cave inscriptions (Nos. 453 and 454 of 1906),

who reigned about A.D. 769-70, may be identified with No. 3 Jatīla, though he calls himself Neduñjadaiyan in the Tamil portion of the Madras Museum plates. In my paper on the latter, I published the text of a small inscription of Mārañjadaiyan and identified him with Neduñjadaiyan (*Ind. Ant.* Vol. XXII. p. 67 f). It now seems to me that the former might be posterior to the latter. At any rate, the identification of Mārañjadaiyan with Neduñjadaiyan must be based on better evidence than the mere identity of the second portion of the two names.

21. About No. 4 Rājasimha I. nothing is known. Under the impression that there was only one Pāṇḍya king of the name Varaguṇa, I took all the references to Varaguṇa to apply to the Varaguṇa-Mahārāja of the Ambāsamudram inscription in the last *Annual Report* (paragraph 25). Now that we have two kings of that name, it becomes necessary to differentiate them as far as we can with the available evidence. The Ambāsamudram inscription must belong to No. 5 Varaguṇa-Mahārāja, to whom we have to assign the record of Varaguṇa-Mahārāja found at Tiruviśālūr (No. 17 of 1907) and the Vatteluttu epigraph of Varaguṇa Mārāyan from Tiruchchendūr (No. 155 of 1903). As regards No. 51 of 1895, which is dated during the reign of Mārañjadaiyan and records a gift for the 'Varaguṇa-Mahārāja lamp,' Varaguṇa-

Two Pāṇḍya kings named Varaguṇa.

Mahārāja may be No. 5, but Mārañjadaiyan must be a later king, during whose reign provision was made for the lamp which had been granted at an earlier period. It seems out of the question that Varaguṇa-Mahārāja is identical with the Varaguṇa defeated at the battle of Śrīpurambiya. The latter is probably No. 7 Varaguṇavarman and he must be the king whose accession took place in A.D. 862-63 (*Annual Report* for 1905-06, paragraph 25). I am not quite sure about the Pāṇḍyādhirāja Mārañjadaiyan Varaguṇa of the Trichinopoly cave, who was the ornament of both the lunar and the solar races, but take him provisionally to be identical with No. 7 Varaguṇavarman. It is not at present clear whether the tradition which refers to Varaguṇa having "united Chōla and Tondā to Madura" (Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 215) applies to Varaguṇa-Mahārāja or to Varaguṇavarman—probably the former, who claims to have advanced as far north as Araiśūr on the

Pennar in the Tondai-mandalam. The Mârañjadaiyan who led the expedition against Idavai in the Chôla country might also be identical with Varagunavarman. About other inscriptions dated during the reign of Mârañjadaiyan, we cannot be quite sure if they belong to Varaguna or to one or more kings different from him. For instance, at Mânûr in the Tinnevely district is a record belonging to the 37th year of Mârañjadaiyan (No. 423 of 1906), whose identity with any of the kings on the genealogical table cannot now be established. For the present, at any rate, those inscriptions

Inscriptions of Mârañjadaiyan. of Mârañjadaiyan, which cannot without doubt be assigned to any of the kings in the foregoing genealogical table, must be kept distinct from No. 5 Varaguna-Mahârâja and No. 7 Varagunavarman. The case seems to be different with Śadaiyamâra. The inscriptions of this king copied so far are all dated in some year opposite the 2nd (like the Tamil portion of the larger Śinnamanûr plates). It may be presumed that they have all to be referred to one and the same reign. The two stone inscriptions of Śadaiyamâra copied during the year under report (Nos. 409 and 421 of 1906) are the latest of the reign hitherto known. They are both dated in the 19th opposite the 2nd year or the 21st year of the king. His identity with any of the kings known from the large Śinnamanûr plates remains doubtful. In No. 421 of 1906, the donor is the queen of a certain Śatrubhayamkara-Muttaraiyan.

22. In this connection it is necessary to say a word about the Pândya kings mentioned in the inscribed pillars at Śendalai in the Tanjore district. Three kings are here referred to, viz. Perumbidugu Muttaraiyan *alias* Kuvâvan Mâra; his son Ilaṅgôvadiyariyan *alias* Mâra Paramêśvaran; and his son Perumbidugu Muttaraiyan *alias* Śuvaran Mâra (*Annual Report* for 1896-97, paragraph 9). The last built a Pidâri temple at Niyamam in the Tanjore district. Ilaṅgô-Muttaraiyar, whose inscriptions have been found both at Śendalai and at Tiruchatturai (*Annual Report* for 1898-99, paragraph 20), must have belonged to this series of Pândya kings, if he was not actually one of them. To

The Pândya kings mentioned in the Śendalai pillars. judge from the alphabet employed in these inscriptions Śuvaran Mâra must have lived in the 8th century. But the names of these kings are quite different from those mentioned in the larger Śinnamanûr plates. In the absence of explicit evidence connecting the two series of Pândya kings, we have to suppose, provisionally at least, that the Śuvaran Mâra of the Śendalai inscriptions represents a distinct branch of the family which had occupied the Chôla territory. Reference is made to Perumuttaraiyar in two of the verses (200 and 296) of the Tamil anthology *Nâladiyâr* as a famous donor. No tradition has been preserved of the rule of this series of Pândya kings and, accordingly, the reference has not been correctly understood by the commentators. As the *Nâladiyâr* is said to have been composed under the auspices of a Pândya king, it is not unlikely that Muttaraiyar was his name and that he belonged to the series represented at Śendalai.

23. The Sanskrit portion of the larger Śinnamanûr plates tells us that No. 6 Śrîmâra defeated Mâyâ-Pândya, who probably belonged to a collateral Pândya family, while the Tamil portion reports that he gained victories at Kunûr, in Ceylon and at Viliṇam and fought a great battle at Kuḍamûkku against the Gaṅgas, Pallavas, Chôlas, Kâliṅgas and Mâgadhas. Kuḍamûkku may be identical with Kumbhakônam in the Chôla country, whose ancient name is Kuḍamûkku (*Madras Christian College Magazine* for May 1891), or with Kuḷamûkanagara in Kêrala mentioned in a Hoysala inscription (*Ep. Carn.* Vol. V. Ak., 108). If it is the former, this battle might be taken as one of the immediate causes that led to the action at Tiruppirambiyam which is quite close to Kumbhakônam. At any rate the mention of a Pândya prince as an enemy of the reigning king implies the existence of conflicting interests in the family. As I have already remarked (paragraph 20 above), No. 7 Varagunavarman probably ascended the throne in A.D. 862-63. The Tamil portion of the larger Śinnamanûr plates

No. 6 Śrîmâra. does not specify the relationship he bore to his predecessor. The remarks in paragraph 25 of Part II. of the last *Annual Report* apply to him with the exception of the invasion against Tondai-nâdu and the advance as far north as Araiśûr on the Pennar river, which seem to have taken place during the reign of No. 5 Varaguna-Mahârâja.

No. 7 Varagunavarman.

If the date A.D. 846-66 given in the *Mahāvamsa* for the Pāṇḍya invasion of Ceylon be correct, it need not have taken place in the reign of Varaguna. On the other hand it might have been undertaken by No. 6 Śrīmāra, who boasts of victories gained in Ceylon. In fact, no military achievement is claimed for Varagunavarman either in the Sanskrit or the Tamil portion of the larger Śinnamanūr plates. The Śaiva saint Mānikkavāṣagar, who refers to the Pāṇḍya king Varaguna in one of his works (*Ep. Ind.* Vol. IX. p. 89), was probably a contemporary of Varagunavarman.

24. These Pāṇḍya records throw some indirect light on the history of the Chôlas prior to their ascendancy at the end of the 9th century. In all probability there was no Chôla kingdom worth the name. Chôla history during the period of Pāṇḍya supremacy.

The country had been practically annexed by the Pāṇḍyas, who appear to have often encroached even into Pallava territory. No. 179 of 1906 from Elvānāśūr in the South Arcot district, which may on palæographical grounds, be assigned roughly to the 9th century, registers a gift by a native of the Pāṇḍya country. The inscription is not dated during the reign of any king. But it may be taken to show that the influence of the Pāṇḍyas extended into Pallava territory as well. Even during the period of Pallava supremacy, at least towards the latter portion of it, the opposition to Pallava expansion in the south seems to have come mainly from the Pāṇḍyas.

25. In paragraph 17 of the last *Annual Report*, Part II., I stated that the Chôla king Rājendra-Chôla I. appointed his son Chôla-Pāṇḍya as viceroy of the Pāṇḍya kingdom, and identified Chôla-Pāṇḍya with Jātavarman Sundara-Chôla-Pāṇḍya whose inscriptions had been copied in previous years. Three records of his reign are registered in appendix B, two from Śevilipēri near Tinnevely (Nos. 408 and 410 of 1906) and one from Perundurāi near Tirumaiyam in the Pudukkôttai State (No. 404 of 1906). In the last, Perundurāi is said to have belonged to the Pāṇḍya country.

26. Of the later Pāṇḍyas, Māravarman Sundara-Pāṇḍya I. (A.D. 1216 to at least 1235) is represented by four inscriptions—all from Kuḍumiyāmalai in the Pudukkôttai State (Nos. 354, 355, 362 and 380 of 1906), Jātavarman Sundara-Pāṇḍya I. (A.D. 1251 to at least 1261) by four (Nos. 196, 197, 198 and 260 of 1906), Māravarman Kulaśēkhara I. (A.D. 1268 to at least A.D. 1308) by five records (Nos. 28, 59, 447, 449 and 458 of 1906) and Śrīvallabha by a fragment (No. 456 of 1906). No. 28 of 1906 belonging to the time of Māravarman Kulaśēkhara I. quotes the 13th year of the reign of Perumāl Sundara-Pāṇḍya, perhaps another name of Jātavarman Sundara-Pāṇḍya I. In this case, the inscription of Perumāl Sundara-Pāṇḍya from Tirukkadaiyūr, whose date is lost (No. 51 of 1906), may be assigned to him. No. 70 of 1906 may also belong to Jātavarman Sundara-Pāṇḍya I., though the characteristic titles are missing. A record of Māravarman Kulaśēkhara I. from Kiladi in the Madura district (No. 449 of 1906) refers to the executive committee (*nirvāhasabhai*) of the village. No. 387 of 1906 found at Tirumaiyam in the Pudukkôttai State is dated during the reign of Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, who is probably identical with Māravarman Sundara-Pāṇḍya II. (A.D. 1239-51). There are two temples at Tirumaiyam, one dedicated to

Later Pāṇḍyas.

Śiva and the other to Vishnu adjoining each other and separated only by a wall. The Śaivas and Vaishnavas appear to have quarrelled between themselves and stopped worship at both the temples. Both the parties were sent for by Appanna Dandānāyaka, one of the officers of the Hoysala king Vīra-Sômēśvara, after his conquest of Kāṇa-nādu *alias* Virudarājabhayaṅkara-vaṇanādu. The points which brought about this quarrel between the Śaivas and Vaishnavas were gone through in detail and settled by Appanna. Apart from this settlement, which must have satisfied both the Śaivas and Vaishnavas, it is interesting to know that the Hoysala king Vīra-Sômēśvara was a contemporary of Māravarman Sundara-Pāṇḍya (II). No. 156 of 1894 from Tinnevely is also dated during the reign of Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva and records the establishment, at the request of the *māmaḍi*, of a village called Pôśala-Vīrasômīdēva-chaturvêdimāṅgalaṁ after the *māmaḍi*. The modern village of Murappunādu in the

Tinnevely district was in ancient times called Pôśala-Virasômîdêva-chaturvêdimangalam (No. 435 of 1906) or Sômîdêva-chaturvêdimangalam (Nos. 431, 432 and 433 of 1906) and the Vishnu temple of Vêdanâyaka-Perumâl was known by the name Sômîdêva-Vinnagar-Âlvâr (Nos. 431 and 434 of 1906). It is thus evident that Murappunâdu in the Tinnevely district was the village granted by Mâṛavarman Sundara-Pândya II. at the request of the *mâmadi*. As the word *mâmadi* means 'maternal uncle or father-in-law,' Pôśala-Vira-Sômêśvara must have been the uncle or father-in-law of the Pândya king, especially as the contemporary Chôla king Râjêndra-Chôla III. speaks of himself as the 'hostile rod of death to uncle Sômêśvara' (*Ep. Ind.* Vol. VII. p. 177). We may therefore suppose that the Pândya king Mâṛavarman Sundara-Pândya II. or his father married a daughter or sister of the Hoysala king Vira-Sômêśvara and that one of the generals of the latter conquered Kâṇa-nâdu for the Pândya king and was evidently in charge of it at the time when the Tirumaiyam inscription was engraved.

27. At Tirukkadaiyûr in the Tanjore district is an inscription of the 34th year of Mâṛavaraman Tribhuvanachakravartin Kulaśêkharadêva (No. 46 of 1906) who may be identical with his namesake mentioned above. The country is said to have been in a state of confusion at the time and the people were in distress. This state of things seems to have been brought about by the king making over a portion of his dominions to his younger brothers. Kulaśêkhara apparently resumed the ceded territory subsequently. As a result of this step, the people, who had migrated to other provinces in the interval, returned to their native country. No. 361 of 1906 found at Kuḍumiyâmalai in the Pudukkôṭṭai State and No. 435 of 1906 copied at Murappunâdu in the Tinnevely district belong to the reign of Jâtâvarman *alias* Tribhuvanachakravartin Vira-Pândyadêva, who conquered Îlam (Ceylon), Koṅgu and Sôla-mandalam. After overcoming the powerful king (*vallân*) [perhaps of the Chôla country] he was pleased to perform the anointment of heroes and the anointment of victors at Perumbarrappuliyûr—another name of Chidambaram in the South Arcot district (*South-Ind. Inscr.*, Vol. III. p. 214). An inscription at Shêrmâdêvî in the Tinnevely district belonging to the same reign (No. 185 of 1895) substitutes Tillaimânagari (another name of Chidambaram) for Perumbarrappuliyûr. As the date of the king is not known, we cannot say who the Chôla king was that was conquered by Vira-Pândya. Four other records of Jâtâvarman Tribhuvanachakravartin Vira-Pândya (Nos. 45, 356, 375 and 393 of 1906) and four of Tribhuvanachakravartin Vira-Pândya (Nos. 352, 353, 365 and 372 of 1906) are registered in appendix B. But as the achievements are omitted in the first case and as the characteristic title Jâtâvarman is missing in the second, it is doubtful if they can be assigned to the conqueror of Îlam and Koṅgu. No. 372 of 1906 from Kuḍumiyâmalai in the Pudukkôṭṭai State, which is considerably damaged, is interesting as it refers to a meeting of the inhabitants of districts, cities and villages in Kôṇâdu. The *pûjâris* of the temple of Tirunalakkunramudaiya-Nâyanâr had made away with the cash as well as the jewels of the temple. One of them confessed to having taken a portion of the lost cash and shared it with a carpenter. The other *pûjâris* denied all knowledge of the lost property but were implicated by the former. The lying *pûjâris* were ordered to be taken before the court (*dharmâsana*) where they were required to handle a (red-hot) ploughshare. The hands of all of them were burnt and then they confessed their guilt. They were all ordered to be dealt with as sinners against the god Śiva (*Śivadrôhin*). It is worthy of note that a few of the Chôla inscriptions copied during the year throw some light on the administration of criminal law in ancient times (see paragraph 42 below).

28. The other Pândya inscriptions included in appendix B have not so far furnished any clue by which the kings may be identified or their dates ascertained.

Other Pândya kings.

No. 76 of 1906 from Jambai in the South Arcot district is dated during the reign of Tribhuvanachakravartin Kôṇêrinmaikondân and registers an endowment for celebrating a festival called *Buvanêkavîraṇ-ṣundi*. This Buvanêkavîra, after whom the festival was called, seems to be earlier than the Pândya king Buvanêkavîra Samarakôlâhala whose inscription dated in A.D. 1469–70 has been found at Conjeeveram (see paragraph 57, below) and whose coins are figured in Sir Walter Elliot's *Coins of Southern India* (Plate III., Nos. 134 and 138).

THE CHÔLAS.

29. As in previous years, a large number of Chôla inscriptions have been copied during the period under review. Some of them furnish interesting details of Chôla history. No. 286 of 1906 found in the Maṇikanthêśvara temple at Tirumâlpuram in the North Arcot district is dated in the 14th year of a king whose proper name is not given. The inscription begins with the word *Kô-Nô-inṁai-kondân*. Taking this with *Kô-Nô-inṁai-kondân*, the form found by me some years ago in a record at Kuttâlam in the Tanjore district (*South-Ind. Inscr.*, Vol. II. p. 110), we may suppose that the correct form of the expression is *Kô-Nô-inṁai-kondân* meaning 'the king being free from disease,' and the phrase *nô-inṁai-kondân* seems to correspond to the word *kuṣali*, which often occurs at the beginning of the grant portion of Sanskrit inscriptions. This appears to have subsequently been altered into *nēriṁmaikondân* and the other forms which we find in later Tamil records. As the temple, in which the Tirumâlpuram inscription is engraved, is reported to have been built (*rather* rebuilt) by a feudatory of king Pârthivēndravarman (see paragraph 65, below), who appears to have been a contemporary of the Chôla king Âditya-Karikâla, the elder brother of Râjarâja I. (*Annual Report* for 1899-00, paragraph 17), it may be provisionally supposed that the record belongs to the former. We are told that the village of Śirriyârrûr in

The Chôla king Tondaimânârrûr-tuñjina-Uḍaiyâr mentioned in a Tirumâlpuram inscription.

Manaiyil-nâdu, a sub-division of Manaiyil-kôttam, had been granted as a *dēva-dāna* and as a *brahmadēya*, in the 21st year of Tondaimânârrûr-tuñjina-Uḍaiyâr,

to the *sabhā* of Puduppâkkam, a *brahmadēya* in Purisai-nâdu of the same *kôttam*. The condition of the grant was that the donee should make over a fixed quantity of the produce of the village and a certain amount of gold every year to the temple of Mahâdēva at Tirumâlpêru. In the 22nd year of the same reign (*i.e.* of Tondaimânârrûr-tuñjina-Uḍaiyâr) the boundaries of the village were determined and a document (*śāsana*) was drawn up. But the village was not entered in the accounts as a *dēvadāna* and *brahmadēya*. This mistake was rectified in the fourth year of Parakêsarivarman, 'who

Parakêsarivarman, 'who took Madirai and Îlam' mentioned in the same.

took Madirai and Îlam' and the *sabhā* of Puduppâkkam were making over the stipulated produce and gold to the temple.

In the 36th year of Parakêsarivarman, 'who took Madirai and Îlam' an additional item (specifically omitted from the original grant) was made payable from the village of Śirriyârrûr to the temple at Tirumâlpêru and entered in the accounts. The village assembly of Puduppâkkam were misappropriating this item and the temple authorities made a complaint to the king while he was at Conjeeveram. The king sent for both the parties and, after due enquiry, satisfied himself that the village assembly of Puduppâkkam had been misappropriating the revenues assigned to the Śiva temple at Tirumâlpêru. The village assembly was fined and the grant restored to the temple in the 14th year of the king's reign.

30. Apart from the light which this interesting document throws on the vagaries of village assemblies and how they had to be rectified in ancient times, there are one or two points in it which are of importance for Chôla history. In the first place Parântaka I. appears to have been in later times known as Parakêsarivarman, 'who took Madirai and Îlam.' In the fourth year of his reign the conquest of Îlam (*i.e.* Ceylon) had not taken place, as will be presently pointed out. But the document under reference belongs, if my conjecture is correct, to the time of his great-grandson, when Parântaka I. was probably known by the title which he had assumed towards the close of his life. Again, we learn that his predecessor was called Tondaimânârrûr-tuñjina-Uḍaiyâr, *i.e.* 'the lord who died at Tondaimânârrûr' and that he reigned not less than 21 years. This must refer to his father Âditya I. Tondaimânârrûr is

Tondaimânârrûr-tuñjina-Uḍaiyâr identical with Âditya I.

probably Tondamanâd near Kâlahasti in the North Arcot district, which is called Tondaimânârrûr in a record of

Parântaka I. found at the place. The Tondamanâd inscription mentions a shrine built over or near a burial ground (*pallippadai*) apparently at the village. The practice of building temples over or near the burial places of kings is testified to by an inscription found at Sôlapuram near Vellore (*Ep. Ind.* Vol. VII. p. 193). Here a Gaṅga chief named Râjâditya built, during the reign of the Gaṅga-Pallava king Vijaya-Kampa,

a temple of Śiva and a tomb on the spot where his own father had been buried. Again, the Chôla king Râjarâja I. built the Tiruvarîṇjîśvara temple at Mēlpâdi over or near the burial ground (*pallipadai*) of Ârrûr-tuṇjîna-dêvar, *i.e.* the king who died at Ârrûr (*South-Ind. Inscr.*, Vol. III. p. 27). We may, accordingly, conclude that the Chôla king Âditya I., father of Parântaka I., died at Tonḍaimânârrûr or Tonḍamanâḍ near Kâlahasti in the North Arcot district and was buried there. The Kôḍandarâmêśvara temple at the village, which is also called Âdityêśvara in the inscription of Parântaka I. engraved on its base, stands probably near the burial ground of Âditya I. or over it.

31. More than 40 records of Parântaka I. are registered in appendices B and C. They range in date from his 3rd (No. 29 of 1907) to 41st year (Nos. 184 and 313 of 1906 and No. 23 of 1907) corresponding to A.D. 909-10 and 947-8, respectively. An inscription from Grâmam in the South Arcot district refers to the army of prince Râjâditya, son of Parântaka (No. 187 of 1906). This shows that Râjâditya was semi-independent. No. 301 of 1906 from Tirumâlpuram, whose date is lost, mentions prince [Parâ]ntakan Uttamaśîli, who is also referred to in an inscription of the king's 26th year from Kaṇḍiyûr in the Tanjore district (No. 19 of 1895). The village of Uttamaśîli-chaturvêdimangalam in Vilâ-nâḍu, a sub-division of Pândyakulâśani-

Prince Uttamaśîli, son of Parântaka I. valanâḍu (*South-Ind. Inscr.*, Vol. II. p. 229) was evidently called after this son of Parântaka I. and is probably identical with Uttamaśîli in the Trichinopoly tâluka. In the *Annual Report* for 1904-05, paragraph 8, I referred to two wars of Parântaka I. against the Pândyas. His dealings with the Pândya kingdom form an important feature of his reign and; consequently, it is necessary to put together all that is known on the point so far. Besides, as the accession of Parântaka I. is now fixed at A.D. 907 (*Annual Report* for 1905-06, paragraph 21) the statements previously made by me on this subject require to be reconsidered.

32. Parântaka I. appears to have fought against the Pândyas at least three times. The first expedition must have been undertaken early in his reign, if not while his father was still alive. On this occasion he probably made a successful inroad into the Pândya country and captured Madura. The first war of Parântaka I. against the Pândyas. Verse 9 of the Udayêndiram plates of the Gaṅga-Bâna king Hastimalla seems to

refer to this event in the following words: "His army having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (the city of) Madhurâ" (*South-Ind. Inscr.*, Vol. II. p. 387). This capture of Madura was perhaps the occasion for assuming the title *Madiraiḱoṇḍa* (in Tamil) 'the conqueror of Madura' or *Madhurântaka* (in Sanskrit). It is no matter for wonder that he was proud of this conquest, because the Pândyas had been dominant in the Tamil country for a pretty long time and had actually been in possession of the hereditary Chôla dominions, as I have already pointed out (paragraph 24, above). The date of this Chôla conquest of Madura is not known. The earliest inscription in which the title *Madiraiḱoṇḍa* figures is the 3rd year of his reign corresponding to A.D. 909-10 (No. 29 of 1907). It may, therefore, be presumed that the event took place in or before that date.

33. The second war against the Pândya king appears to have taken place in the 12th year of Parântaka's reign = A.D. 918-9, or immediately before that date. An inscription of this year from Tiruppârkaḍal in the North Arcot district refers incidentally to an invasion of the Pândya and the king of Îlam, *i.e.* Ceylon (*Annual Report* for 1904-05, Part II, paragraph 8). A battle seems to have taken place at a village called Vêlûr, whose exact position is, however, not given. Verse 10 of the Udayêndiram plates probably refers to this invasion and the victory of the Chôla king over the invaders in the following terms: "Having slain in an instant at the head of a battle an immense army despatched by the lord of Laṅkā which teemed with brave soldiers

The second war against the Pândyas. (and) was interspersed with troops of elephants and horses, he bears in the world the title *Samgrâmarâghava*, which is full of meaning." In consequence of his victory over the army of Ceylon, the Chôla king assumed the title *Samgrâmarâghava*, *i.e.* ' (who resembled) Râghava (Râma) in battle.' The Singhalese chronicle *Mahāvamsa* probably refers to the same campaign in the following words: 'King Pându, who

had warred with the king of Chôla and was routed, sent many presents unto him (*i.e.* Kassapa V.) that he might obtain an army from him. And the king, the chief of Lankâ, took counsel with his ministers and equipped an army, and, appointing Sakka-Senapati to the command thereof, accompanied it himself to Mahâtitttha. And he stood on the shore and brought to their mind the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakka-Senapati carried them safely to the other side of the sea, and reached the Pândyan country. And when king Pându beheld the army and the captain thereof, he was greatly pleased, and exclaimed, "All Jambudîpa shall I now bring under the canopy of one dominion;" and then he led the two armies (his own and the Sinhalese king's) to battle. But he succeeded not in conquering the king of the Cholian race. And so he abandoned the struggle and returned (to his own place)' (Mr. Wijesimha's *Translation*, Chapter LII, p. 80). The statement here made that the Pândya king had been defeated in a previous war might refer to the events that took place in or before A.D. 909. It is, however, not unlikely that there was another war between the first and second encounters here described. The date assigned to the Sinhalese king Kassapa V., who helped the Pândya king with troops, is A.D. 929 to 939. But the chronology of the *Mahāvamsa* is not free from difficulties, and it is not impossible that the reign of Kassapa V. has to be placed some years earlier. It is, again, not unlikely that the Sinhalese chronicle here refers to the defeat of Râjasimha-Pândya (provided this was different from the victory over the Sinhalese troops) described in verse 11 of the Udayêndiram plates, which must, however, have taken place in or before A.D. 921-22.

34. As far as we can ascertain from Chôla inscriptions, the third war of Parântaka I. against the Pândyas must have been undertaken towards the close of his reign and was apparently the occasion for assuming the title *Maduraiyum Îlamum konda i.e.* 'who conquered Madura and Ceylon,' which we find, for instance, in five inscriptions copied during the period under report (Nos. 184, 310, 313 and 341 of 1906 and No. 23 of 1907). Their dates range from the 39th (= A.D. 945-6) to the 41st year (= A.D. 947-8) of his reign. The earliest reference to the conquest of Ceylon occurs in the 37th year = A.D. 943-4 (No. 375 of 1903), while a record of the 40th year = A.D. 946-7 mentions Parântaka's invasion of Ceylon (*Ep. Ind.* Vol. VII., p. 1). The *Mahāvamsa* seems to refer to this war as follows: "Now at that time (*i.e.* during the reign of Dappula V.) king Pându, because he feared the Cholians, left his country and got into a ship and landed at Mahâtitttha. And the king sent unto him and was well pleased to see him, and gave him great possessions, and caused him to live outside the city. And while the king of Lankâ was yet preparing for war, thinking unto himself 'now shall I make war with the Cholian king and

The third war against the Pândyas.

take two sea-ports and give them unto king Pându,' it came to pass that a fierce

strife arose, from some cause, among the princes of the island to the great misfortune of Pându. And king Pându thought thus to himself: 'I shall reap no advantage by dwelling here.' So he left his crown and other apparel, and went to the Kêralaite" (Mr. Wijesimha's *Translation*, Chapter LIII, p. 81 f.). The dates assigned to Dappula V. are A.D. 940-52. If the story of the *Mahāvamsa* can be believed, the Pândya king actually deserted his country and took refuge first in Ceylon and then in Kêrala. Consequently, Parântaka's claim to have invaded Ceylon cannot be altogether unfounded. The Tiruvâlângâdu plates evidently refer to this expedition when they report that the Pândya king, intent, as it were, on extinguishing the fire of the Chôla king's valour, entered the ocean deserting his hereditary dominions (verse 51). That the Pândya actually deserted his country and that it was occupied at least temporarily by the Chôlas is indirectly proved by the inscriptions of Parântaka I., found in the Pândya country, which belong to the latter portion of his reign.

35. According to the *Mahāvamsa* an attempt was made by the Chôlas in A.D. 964-72 to get possession of the crown and the apparel left in Ceylon by the Pândya king when he fled to Kêrala. The Chôlas, though successful at first, were eventually defeated (Mr. Wijesimha's *Translation*, Chapter LIII, p. 84). If the dates are correct, this event might have happened during the time of Âditya-Karikâla, who is said to have fought against the Pândya king Vîra-Pândya. The crown and other jewels and apparel of the Pândya king deposited in Ceylon. were, however, seized at a later

time by the Chôla king Râjendra-Chôla I. (A.D. 1011-12 to at least 1036-37) when he invaded Ceylon. The Tamil inscriptions of the latter report that he took 'the crown of Sundara and the pearl necklace of Indra, which the king of the South (*i.e.* the Pândya) had previously deposited with him (*i.e.* the king of Ceylon).'

36. Of the Chôla princes who lived in the interval from the death of Parântaka I. to the accession of Râjarâja I. in A.D. 985, it is doubtful if Râjâditya actually reigned after his father. In paragraph 20 of the *Annual Report* for 1903-04, I tentatively assigned two records to Gaṇḍarâditya and one to Arimjaya in paragraph 21 of the *Annual Report* for 1905-06. From the Tiruvâlaṅgâḍu plates we learn that Parântaka II., son of Arimjaya, was called Sundara-Chôla (*Annual Report* for 1905-06, paragraph 16) and an inscription of the 5th year of Sundara-Chôla has been

Inscription of Sundara-Chôla at Tiruviśālūr. found in the Śivayôganâthasvâmin temple at Tiruviśālūr in the Tanjore district (No. 40 of 1907). It is partly in Sanskrit and partly in Tamil, but is, unfortunately, built in. The name Sundara-Chôla and the 5th year occur in the Sanskrit portion, while in the Tamil portion the name of the king is only partially accessible. Whether it was Râjakêsarivarman or Parakêsarivarman cannot be made out at present. No. 203 of 1906 and No. 51 of 1907 dated during the reign of Parakêsarivarman, 'who took the head of the Pândya,' may belong to Âditya-Karikâla,

whose name occurs as 'Parakêsarivarman who took the head of Vîra-Pândya' in an inscription at Ukkal (*South-Ind. Inscr.* Vol. III., p. 21). Parakêsarivarman *alias* Śrî-Kaṇḍarâdittan Śrî-Madurântakar, whose inscription has been found at Tiruviśālūr (No. 28 of 1907), must be identical with

Madurântaka-Uttama-Chôla. Parakêsarivarman Madhurântaka-Uttama-Chôla, son of Gaṇḍarâditya (*Annual Report* for 1903-04, paragraph 20; for 1904-05, paragraph 12; for 1905-06, paragraph 22). His 15th year seems to have corresponded to the 7th year of Râjarâja I. (No. 176 of 1906). In this case, the accession of the former must have taken place in A.D. 977-8. Of Madiraikonda Râjakêsarivarman two inscriptions of the 17th year have been found at Tirumâlpuram in the North Arcot district (Nos. 307 and 308 of 1906). Three other records of the same king are known (No. 12 of 1896, No. 75 of 1897 and No. 377 of 1903), of which one has been edited by Professor Hultzsch (No. 12 of 1896) in the *Epigraphia Indica* (Vol. IV. p. 331). He has identified

Madiraikonda Râjakêsarivarman. this king with Madhurântaka, son of Gaṇḍarâditya. But this identification does not appear probable, because the latter was called Parakêsarivarman and Uttama-Chôla. We must, therefore, wait for future researches for the identification of Madiraikonda Râjakêsarivarman. Another Chôla king whose time is doubtful is Karikâla-Chôladêva (No. 109 of 1906).

37. As regards Râjarâja I. (A.D. 985 to 1013), we learn from two of the Râjarâja I. Tirumâlpuram inscriptions that he was called Mummadi-Chôladêva in his 4th year = A.D. 988 (Nos. 265 and 283 of 1906). The latter is interesting as it relates to an enquiry into the affairs of the temple of Tiru-Agnîśvara at Tirumâlpêru by Madurântakan Kaṇḍarâdittanâr with a committee consisting of five members. The endowments had been neglected and the

offerings had been reduced to two *nâli* of rice. The produce of the temple lands were being misappropriated. Madurântakan Kaṇḍarâdittanâr set matters right by his investigation. A similar enquiry was made by the same prince three years later in the temple at Tiruvallam in the North Arcot district (*South-Ind. Inscr.*, Vol. III. p. 102). Seven other inscriptions at Tirumâlpuram mention Madurântakan Kaṇḍarâdittanâr, *viz.* five belonging to the reign of Râjakêsarivarman (Nos. 268, 285, 292A., 294 and 295 of 1906), one of Parakêsarivarman (280 of 1906) and one of Râjarâja I. (No. 282 of 1906). The last refers to the fact that Madurântakan Kaṇḍarâdittanâr had fined the men in charge of the store-room of the Agnîśvara temple in the 4th year of the reign of Râjarâja I. This was probably one of the results of the enquiry mentioned in No. 283 of 1906. An inscription of the 11th year of Râjarâja I. (= A.D. 995-6) records the gift of a lamp to the shrine of Anumadêva (*i.e.* the god Hanumat) in the ruined Vishnu temple at Tirumâlpuram (No. 335 of 1906). This

is important as it shows that the worship of Hanumat in the Tamil country dates from the 10th century at the latest. No. 42 of 1907 from Tiruvisalûr in the Tanjore district is dated in the 29th year of the king's reign (= A.D. 1013) and refers to the performance of the ceremony of *tulâbhâra* by Râjarâja and of *hêmagarbha* by his queen Dantisakti Vitankiyâr *alias* Lôkamahâdêviyâr in the Śiva temple at the village of Tiruvisalûr, which was called in ancient times Vêmbarrûr *alias* Śôlamâtândachaturvêdimangalam.

38. An important result for Chôla history from the operations of the last field season is the discovery in the Puṅganûr Zamîndârî and the adjacent country of a number of Chôla inscriptions in the Tamil language and alphabet. This was not altogether unexpected, because Mr. Rice had found Tamil inscriptions in the adjoining district of Kôlâr in the Mysore State. The original language of this tract of country was Kanarese, used in the Bâna inscriptions (see paragraph 45, below) which belong to the period prior to Chôla ascendancy in Southern India. The Chôla kings represented Chôla inscriptions in the Puṅganûr Zamîndârî.

in this part of the country are Râjêndra-Chôla I. (Nos. 575 and 585 of 1906), Parakêsarivarman Râjêndradêva (Nos. 574 and 586 of 1906), Râjakêsarivarman *alias* Udaiyâr śrî-Vîrarâjêndradêva I. (No. 541 of 1906), Adhirâjêndradêva (Nos. 537 and 573 of 1906), Râjakêsarivarman *alias* Chakravartin Kulôttuṅga-Chôladêva I. (Nos. 540, 553 and 556 of 1906), Vikrama-Chôladêva (No. 546 of 1906) and a few later kings (Nos. 550, 551, 559, 563, 568, 576 and 587 of 1906). No. 534 of 1906 from Pedda-Tippasamudram in the Cuddapah district is dated during the reign of the Chôla king Parakêsarivarman *alias* Udaiyâr Vi[ra]jâjêndra-Chôladêva and Śaka-Samvat 981, the cyclic year Hêmalamba, corresponding apparently to A.D. 1057-58. The only other inscription of this king hitherto known is from Kôlâr in the Mysore State (No. 135 of 1892). It seems to be dated in the 35th year of his reign and mentions the victories over Vîra-Pândya and the Chêra king. He is also said to have conquered Ceylon and Rattapâdi and to have planted a pillar of victory in Kalyânapuram. These victories coupled with the date found in the Pedda-Tippasamudram inscription, show that the king must be Parakêsarivarman Râjêndradêva

Vijayarâjêndra-Chôladêva.

(A.D. 1052 to 1062). But he did not reign 35 years. As he ascended the throne

on the 28th May 1052 (*Ep. Ind.* Vol. VII. p. 7), his 35th year corresponding to A.D. 1086-87 would take us into the reign of his son-in-law Kulôttuṅga I. In all probability, there is some mistake in the date. In one of the Chôla inscriptions found in the town of Puṅganûr, the place is called Kuṅganûr (probably derived from Kaṅganûra which occurs in No. 543 of 1906) *alias* Valavanârâyana-chaturvêdimangalam in Puli-nâdu of Perumbânappâdi, a sub-division of Paduvûr-kôttam in Jayaṅgonḍa-Chôla-maṇḍalam. We know that Jayaṅgonḍa-Chôla-maṇḍalam was another name of Tondai-nâdu or Tondai-maṇḍalam, the ancient Pallava country (*South-Ind. Inscr.* Vol. II. p. 312). It is interesting to know that this province extended in the north from Puṅganûr as far as the borders of the Nellore district. The temple at Laddigam near Puṅganûr was built during the reign of Kulôttuṅga I. and was called Iruṅgôlîśvara after a Chôla feudatory named Iruṅgôla. The village was called Kôyârûr *alias* Uttama-Chôlapuram. Among the numerous conquests of the Hoysala king Vishnuvardhana figures Kôyatûr, which has been identified with Coimbatore (*Bombay*

Kôyatûr or Kôyârûr, the ancient name of Laddigam in the Puṅganûr Zamîndârî.

Gazetteer, Vol. I., Part II, p. 496). It is not unlikely that this Kôyatûr is identical with Kôyârûr, the modern Laddigam in

the Puṅganûr Zamîndârî, which in one of the Bâna inscriptions (No. 542 of 1906) is called Kôyatûr.

39. Śôlakêraladêva, known to us from two of the Tirukoilûr inscriptions (*Annual Report* for 1899-00, paragraph 21), is represented in appendix B by a single record (No. 133 of 1906). Elvânâsûr (in the South Arcot district) or Iraiyanaraiyûr, as it is

Prince Śôlakêraladêva.

called in ancient inscriptions, also bore the other name Śrî-Śôlakêrala-chaturvêdi-

maṅgalam. Śôlakêrala is mentioned among the relations of Parakêsarivarman Râjêndradêva, for whom he claims to have provided kingdoms and provinces (*South-Ind. Inscr.* Vol. III., p. 62). An inscription of Râjakêsarivarman Vîrarâjêndra, dated in his 6th year (= 1067-68), found at Jambai in the South Arcot district mentions the Pâsupata ascetic (*mahâvratin*) Lakulîśvara-Pandita as the head

Vîrarâjêndra I.

of the *pūjārins* (No. 100 of 1906). It is doubtful if this person is identical with his namesake referred to as the *pūjārīn* in a Mēlpādi record of Rājendra-Chōla I. (*South-Ind. Inscr.* Vol. III. p. 28) and in a Baligāmi epigraph of A. D. 1035 (*Ep. Ind.* Vol. V. p. 227). The revenue survey of the Tamil country made in the 16th year of Kulōttuṅga I. (*Annual Report* for 1905-06, paragraph 22) is confirmed by

Revenue Survey of the Tamil country in A.D. 1085-86. No. 55 of 1906 found at Tirumayānam in the Tanjore district. Referring to this subject in paragraph 25 of the *Annual*

Report for 1899-00, I said: "It may here be remarked that this is not the earliest epigraphical evidence of land having been surveyed for purposes of revenue in ancient times. The inscriptions found on the walls of the Brihadīśvara temple at Tanjore bear ample testimony to the accuracy of the revenue survey made prior to the time of the great Rājarāja I. (who ascended the throne in A.D. 984). Land as small in extent as ¹ 52,428,800,000 of a *vēli* was measured and assessed to revenue (*South-Ind. Inscr.*, Vol. II. p. 62, paragraph 11)." An inscription at Tiruvisālūr in the Tanjore district, dated in the 24th year of the Chōla king Rājarāja I. (= A.D. 1008-09) refers to a revenue survey apparently carried out some time before the date of the inscription (No. 44 of 1907). Perhaps the measurements of land given so accurately in some of the Tanjore inscriptions were based on the survey made some time before A.D. 1008-09. In the 48th year of Kulōttuṅga I. (A. D. 1117-18) the village assembly of Irāiyā-naraiyūr (the old name of Elvānāśūr in the South Arcot district) *alias* Śrī-Śōlakērala-chaturvēdimāṅgalam sold land under peculiar circumstances (No. 164 of 1906). Two men, who had been writing the accounts of the village in A. D. 1115-16, appear to have incurred debts and to have left the village without discharging them. The village assembly, whose employees the accountants must have been, was required to pay the debts by selling some fields.

40. Students of Tamil literature will be interested to know that provision is made for the recitation of Mānikkavāśagar's hymn *Tiruchchālal* at the Elvānāśūr temple in a record of the 17th year of the reign of Vikrama-Chōla (No. 165 of 1906) = A.D. 1135. The approximate date of Mānikkavāśagar has already been referred to (paragraph 23 above). The inner *gōpura* as well as the *mandapa* enclosing the central shrine in the Śivayōganāthasvāmin temple at Tiruvisālūr in the Tanjore district are reported to have been built by the same Chōla king (No. 52 of 1907). Rājarāja II., whose accession took place in A. D. 1146, is represented in appendix B by seven inscriptions from Elvānāśūr (Nos. 129, 131, 137, 140, 163, 166 and 170 of 1906). No. 41 of 1906 from Tirukkadaiyūr may belong to the same reign, though the historical introduction is different. Two records of his successor Rājādhirāja II. (Nos. 36 and 58 of 1906) and two of Kulōttuṅga III. (A. D. 1178 to 1217) have been found at the latter village (Nos. 42 and 43 of 1906). The two latter open with a historical introduction which is slightly different from that published by Professor Hultzsch (*South-Ind. Inscr.*, Vol. III. pp. 213-19).

Kulōttuṅga III.

We are here told that Vīra-Pāṇḍya, the opponent of the Chōla king, took refuge along with his near relations in Kollam (*i.e.* Quilon in Travancore). Kulōttuṅga III. is also said to have honored the 'son of the king Kaikaya.' This was probably an ally of either the Chēra or of the Pāṇḍya king. Vīrakērala conquered by the Chōla is here said to be a Pāṇḍya prince.

41. Five inscriptions of Tribhuvanachakravartin Vīrarājendra-Chōladēva (Nos. 34, 130, 158, 172 and 559 of 1906), one of Tribhuvanachakravartin Vīrarājendradēva (No. 56 of 1906), one of Vīrarājendra-Chōladēva (No. 178 of 1906) and two of Tribhuvanachakravartin Vijayarājendradēva (Nos. 99 and 114 of 1906) have been copied during the period under review. As these names are slightly different we have to assume, at least for the present, that they denote different kings, especially as the history of the Chōlas subsequent to the death of Rājarāja III. is not yet quite satisfactorily settled. In the first place, Vīrarājendra-Śōladēva was a name of the Chōla king Kulōttuṅga III. (*Ep. Ind.* Vol. VII. p. 172), who was also called

Successors of Rājarāja III.

Vīrarājendradēva according to two inscriptions from Chidambaram (*South-Ind. Inscr.*, Vol. III. p. 205). We have also reason to suppose that Vīrarājendra-Chōladēva might have been the name of Rājarāja III. (A.D. 1216 to at least 1239).

From a number of inscriptions in the Tamil country, whose dates have been verified by Professor Kielhorn (*Ep. Ind.*, Vol. VII, p. 176 and Vol. VIII, p. 272), it may be concluded that the immediate successor of Râjarâja III. was Râjendra-Chôla III. (A.D. 1246 to at least 1266). The state of the Chôla dominions after the death of Râjarâja III. do not preclude the possibility of more than one Chôla king reigning at the same time in different parts of the country. As regards Vijayarâjêndradêva, the question is more difficult to decide. Two other inscriptions of Vijayarâjêndra-Chôladêva are known, *viz.* one from Tiruvannâmalai (No. 520 of 1902) and the other from Tiruppâlappandal (No. 162 of 1904) in the South Arcot district. The *gôpura* of the Jambunâtha temple at Jambai in the same district was built by a native of the Chôla country during the reign of Vijayarâjêndradêva (No. 114 of 1906). No. 156 of 1906, which is undated but probably belongs to the time of Vîrarâjêndra-Chôladêva, registers a declaration made by a woman before committing

A case of *suttee* during the reign of Vîrarâjêndra-Chôladêva.

suttee. She says that if she lived after her husband, she should become the slave of her co-wives. Whoever said she ought

not to die, should incur the sin of prostituting his wife. If she did not die, those who did not bind and throw her into the fire and kill her should incur the sin of prostituting their wives.

42. Before proceeding to the next section it is necessary to refer to a few records which throw some light on the administration of criminal law during the Chôla period. One case of murder under provocation and seven cases of accidental death, with the expiation prescribed for the persons responsible for them, are registered in appendix B. Five of them are from Jambai in the South Arcot district two from Elvânâsûr and one from Grâmam in the same district. They are the following :—

(1) 28th year of the Chôla king Râjarâja I. = A.D. 1012-13.—A merchant of Jambai had a concubine whom a native of Nâvalûr (Tirunâmanallûr in the South Arcot district) attempted to outrage at night. The latter was stabbed by the merchant. The merchant could not be prosecuted. He combined with a relative of the deceased and gave gold for a lamp to burn in the Tânrônri-Âlvâr temple at Jambai (No. 77 of 1906).

(2) 3rd year of Parakêsarivarman Râjêndradêva = A.D. 1054.—A village officer (?) demanded taxes from a woman, who declared she was not liable. The former seems to have put her through an ordeal. The woman took poison and died. A meeting of the people from "the four quarters, eighteen districts and the various countries" was held, and it was decided that the man was liable. In order to expiate his sin he paid 32 *kâsu* for burning a lamp at the temple of Tiruttândônri-Mahâdêva (No. 80 of 1906).

(3) and (4) 3rd year of Râjakêsarivarman alias Tribhuvanachakravartin Kulôttunga-Chôladêva.—A Śûdra went a hunting, missed his aim and shot a Vellâla. The agriculturists from "the seventy-nine districts" assembled together and declared the Śûdra guilty. He was required to present 64 cows to the Tiruttândônri Âludaiyâr temple for burning two lamps (No. 67 of 1906). No. 188 of 1906 from Grâmam, which may also belong to the same reign, refers to a similar accidental death.

(5) Reign of Vikrama-Chôla (A.D. 1118-35), year lost.—The inscription is mutilated. But from the preserved portion it appears that a man pushed his wife and she probably fell down and died in consequence. The one thousand and five hundred men . . . of the four quarters [assembled and] declared the husband guilty. He was required to provide for lamps (number lost) in the Tiruttândônri-Âludaiyâr temple (No. 91 of 1906).

(6) 9th year of Vikrama-Chôla = A.D. 1126-27.—The inscription is built in at the beginning and could not be copied in full. A Vellâla and another were comparing their skill in arms. A third man who was a relative of the former also seems to have tried his strength, but he stabbed the second man. The relatives of the deceased were apparently consulted and it seems to have been decided that the third man should present 32 cows for burning a lamp in the temple of Tirunâgîsâram-udaiyâr (No. 92 of 1906).

(7) 10th year of *Tribhuvanachakravartin Rājādhirā[ja]dēva* (3rd quarter of the 12th Century?).—A woman threw a stick at her daughter. But the stick hit another girl who died on the 20th day after the occurrence. It was decided that a lamp should be burnt in the temple of Ūrbāgaṅgondaruliṇa-Nāyaṇār. Accordingly the husband of the woman who hit the girl presented 32 cows to the temple (No. 148 of 1906).

(8) 10th year of *Tribhuvanachakravartin Rājarāja III.* = A.D. 1225-26.—A man was hunting boar at night. He missed aim and shot a human being. For the merit of the deceased the former gave 32 cows for a lamp to burn in the temple of Ūrbāgaṅgondaruliṇa-Mahādēvar at Iṛaiyānaraiyūr alias Śrī-Śōlakēraḷa-chaturvēdi-maṅgalam (No. 138 of 1906).

THE CHÔLAS OF THE TELUGU COUNTRY.

43. Of this family, whose history was briefly referred to in the *Annual Reports* for 1904-05 (Part II, paragraphs 5 and 6) and 1905-06 (Part II, paragraph 51), three records have been copied during the period under review. One of them is from Muttukūru (No. 517 of 1906), another from Proddutūru (No. 466 of 1906) and the third from Nallacheruvupalle (No. 495 of 1906) in the Cuddapah district. The first two are dated during the reign of Chôla-Mahârāju, while the third mentions Elachôla-Mahârāju and Mutturāju. Elajôla figures among the ancestors of a Chôla chief named Śrikanṭha in a copper plate preserved in the Madras Museum (*Ep. Ind.* Vol. V. p. 123, footnote). In his volume of Tumkur inscriptions Mr. Rice refers to certain chiefs "in the country around Hêmâvati and Nidugal who call themselves Chôla-Mahârâjas" (*Ep. Carn.* Vol. XII. Introduction, p. 7). Of these, Chôla Dhananjaya Eriga was ruling the Âlvâdi 600 as the subordinate of a certain Gangul Pallava Râja, and Chôlika-Muttarasa was ruling Kandakotta. Mr. Rice assigns both of these chiefs to about A.D. 750. The Chôlas whose inscriptions have been found in the Cuddapah district were ruling the Rênâṇḍu 7000 (No. 517 of 1906) and claim descent from the ancient Chôla king Karikâla. As the Chôlas of Nidugal and Hêmâvati do not claim any such ancestry, we have to suppose that they were different from the Chôlas of the Cuddapah district.

THE VAIDUMBAS.

44. The Vaidumbas are represented in appendix B by two inscriptions from the Cuddapah district (Nos. 533 and 536 of 1906). In one of them, the king's name is partially damaged while the other belongs to the time of Gaṇḍa-Trinêtra (No. 533 of 1906) and refers to the battle of Soremaṭi between the Vaidumba and Nolamba kings. No. 295 of 1905 from Madanapalle belongs to the same reign and reports the death of a hero in the battle of Soremaṭi, which was apparently fought between the Vaidumba king and the Bânas on one side and the Nolamba king, Dadiga and Râchamalla on the other. In his Kôlâr volume Mr. Rice mentions two Vaidumba inscriptions. One of them (Bg. 62) is dated during the reign of Gaṇḍa-Trinêtra, apparently identical with

Gaṇḍa-Trinêtra.

his namesake mentioned above. Here he is said to be ruling the kingdom of the world with Kirudore or little river as his boundary. Mr. Rice assigns these two inscriptions to about A.D. 900 (*Ep. Carn.* Vol. X. Introduction, p. xxii). In paragraph 28 of the *Annual Report* for 1904-05, I mentioned a Vaidumba feudatory of the Râshtrakûṭa king Kṛishṇa III., named Vikramâditya, who was governing Malâdu, Vâṇagôppâḍi, Śingapura-nâḍu and Venkunra-kôṭṭam. Three inscriptions from Kîlûr near Tirukoilûr mention Śandayan Tiruvayan, another Vaidumba feudatory of Kṛishṇa III. (*Ep. Ind.* Vol. VII. pp. 142-44). They are dated about A.D. 960-61, 961-62 and 963-64, respectively. Mr. Rice mentions the Vaidumba Vikramâditya Tiruvayya as ruling the Gaṅga 6000 and as a feudatory of the Nolamba king

Later Vaidumbas.

Dilipayya or Iṛiva-Nolamba. For the latter Mr. Rice gives two dates near the end of his reign, viz. A.D. 961 and 966, while Tiruvayya himself repaired a tank about A.D. 950 (*Ep. Carn.* Vol. X. Introduction, p. xx). It may, therefore, be supposed that this Vikramâditya-Tiruvayya is identical with the Śandayan Tiruvayan (i.e. Tiruvayan, son of Śandayan) of the Kîlûr inscriptions. Śandayan was perhaps another name of Vikramâditya. This conjecture is rendered likely by the fact of Tiruvaya's son having been Chandraśêkhara, who was perhaps called after his grandfather. And Chandraśêkhara might have been familiarized into Śandayan. If this conjecture

is correct, the Râshtrakûta king Kṛishna III. must have appointed the Vaidumba Vikramâditya (also known as Sandayan or Chandrasêkhara) to govern a portion of

Vaidumbas settled in the Tondai-maṇḍalam. the Tondai-maṇḍalam soon after the battle of Takkôlam. This is apparently how these Vaidumbas, who were originally ruling in the Telugu and Kanarese country, settled in the Tondai-maṇḍalam and subsequently continued there as feudatories of the Chôla kings Râjarâja I. and Râjêndra-Chôla I. (*South-Ind. Inscr.* Vol. III. pp. 104 and 107). Gaṇḍa-Trinêtra of the Madanapalle and Pedda-Tippasamudram inscriptions was perhaps the last of the independent Vaidumba kings, for soon after his time the Vaidumbas were conquered by the Chôla king Parântaka I. (*South-Ind. Inscr.* Vol. II. p. 379).

THE BÂNAS.

45. Eight inscriptions of this feudatory family have been copied during the period under review in the Puṅganûr Zamîndârî. Four of them belong to the time of Mahâvali-Bânarasa (Nos. 543, 555, 570 and 584 of 1906). The first of these refers to the battle of Sorematî, where the Bâna king opposed on behalf of the Permanadi (*i.e.* the Western Gaṅga king?), the Nolamba (king?), Râchamalla and Mayindadi. A *viragal* at Madanapalle in the Cuddapah district (No. 295 of 1905) refers to the same battle, which probably took place during the reign of the Vaidumba king Gaṇḍa-Trinêtra. There is a stone at Baṅgavâdi in the Kôlâr district of the Mysore State which refers to a battle between the same parties (No. 102 of 1899). Another *viragal* at the same village which is in Tamil and is dated in the 24th year of the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman seems to refer to earlier events (No. 103 of 1899). If the Râchamalla mentioned in these inscriptions was a Gaṅga, he may be identified with the Satyavâkya-Koṅgunivarma-Permanadi-Râjamalla, whose final date is about A.D. 870-1 (*Ep. Ind.* Vol. VI. p. 59). In this case the date of Mahâvali-Bânarasa may be taken roughly as the middle of the 9th century. The other Bâna inscriptions in appendix B are dated during the time of Mahâvali-Bânarasa Vikramâditya *Bânakandarpa Jayamêru* (No. 569 of 1906), Mahâvali-Vânarasa Bânavidyâdhara (No. 571 of 1906) and Mahâvali Vânarasa Vijayâditya *Virachûlâmani Prabhumêru* (No. 542 of 1906). The last refers to a raid on Kôyatûr, *i.e.* the modern Laddigam by Kâduvatti-Muttarasa, and represents the Bâna king as ruling over the Vadugavali 12,000 and Manne 200. Later Chôla inscriptions copied in the Puṅganûr Zamîndârî show that Perumbânappâdi, *i.e.* the Bâna territory, extended as far as Puṅganûr in the west. As we know already that it extended in the east as far as Kâlahasti (*Annual Report* for 1903-04, paragraph 26), it is clear that the province occupied almost the whole of the modern North Arcot district to the north of the river Pâlâr. No. 555 of 1906 which seems to be a Bâna inscription records a case of *suttee*.

46. About A.D. 892-93 the Nolamba king Mahêndrâdhirâja Nolamba claims to have destroyed the Bâna family (*Annual Report* for 1900-01, paragraph 11) and the Chôla king Parântaka I. (A.D. 907 to 948) uprooted by force two Bâna kings and presented their kingdom to the Gaṅga Prithivîpati II. (*South-Ind. Inscr.* Vol. II. pp. 387 and 388).

The Vânarâja Alagamaian mentioned in No. 327 of 1906 was apparently a petty chief of the family who became a subordinate of Pârthivêndravarmā. Having been deprived of their dominions by the Chôla king Parântaka I., one branch of the Bânas appears to have sought their fortunes in the Telugu country. A descendant of this branch was Chûraballirâju, whom we find at Konidena in the Guntur district in the 12th century A.D. (*Annual Report* for 1899-00, paragraph 85). Another branch appears to have migrated to the country on the banks of the river Southern Pennar and called it Vânaḡoppâdi. As pointed out in paragraph 44, this province seems have been bestowed on the Vaidumbas soon after the death of Parântaka I. No. 86 of 1906 found at Jambai in the South Arcot district is dated in the 26th year of the reign of the Chôla king Râjarâja I. (= A.D. 1010-11) and mentions a feudatory of his named Maṛavaṇ Narasimhavarman *alias* Râjarâja-Vânakôvaraiyar, who belonged to the race of Mahâbali, was lord of Nandagiri (*i.e.* Nandidroog in the Mysore State) and of Paṛivaipura (the traditional capital of the Bânas). These titles prove that Maṛavaṇ Narasimhavarman was a Bâna. Two years

earlier he built the tank at Nerkunram *alias* Vayiramêga-chaturvêdimangalam (No. 84 of 1906). No. 109 of 1906 found at Jambai mentions a certain Vânakôvaraiyar Vîraparumar (*i.e.* Vîravarman) whose time is unknown. In the time of Râjendra-Chôla I., Vâmagappâdi (or Vadagarai-Vâmagappâdi) was called Madurântaka-valanâdu (No. 82 of 1906) and Râjendra-valanâdu during the reign of Kulôttunga I. (No. 68 of 1906). In the 13th century a certain Ponparappina Vânakôvaraiyar was a feudatory of the usurper Peruñjiṅga (No. 159 of 1906), who reigned from A.D. 1243 to at least 1278-79 (*Ep. Ind.* Vol. VII. p. 165). Nos. 381, 382, 383 and 385 of 1906 found at Kudumiyâmalai in the Pudukkôttai State contain Tamil verses in praise of the former. He calls himself Magadêśan, Vîramâgadan and Vânakulôttaman and claims to have defeated the Chôlas. He was the son of a certain Râjarâjadêva. Inscriptions of this chief have also been copied in previous years. In later times the Bânas seem to have gone further south and settled in the Madura district, where we find inscriptions of Mâvali Vâṇadarâyar in the 16th century (see, for instance, Nos. 585 and 587 of 1902.)

THE HOYSALAS.

47. The records of this dynasty copied during the year under report have all been found at Danâyakankôttai in the Coimbatore district and relate to the last king of the dynasty, *viz.* Vîra-Vallâla III. But some of the inscriptions from Kudumiyâmalai and Murappu-nâdu mention the Hoysala king Vîra-Sômêśvara, who seems to have become related to the Pândyas by intermarriage, as I have already pointed out (see paragraph 26 above).

48. Danâyakankôttai is a village 12 miles west-south-west of Satyamaṅgalam in the Satyamaṅgalam tâluka of the Coimbatore district. Mr. Sewell mentions a ruined fort with a Śiva temple at the place. The whole place was overgrown with prickly-pear and other vegetation. Mr. C. A. Innes, I.C.S., Revenue-officer of the Bhavâni Project, first inspected the locality and had a path cut in the jungle. This

Antiquities at Danâyakankôttai. path made the inscriptions accessible to my assistant who was deputed to copy them at once as the fort and the temples might get submerged in one of the Bhavâni reservoirs. There are three temples in the place, two inside the fort and the third outside of it. All the three are deserted. Inscriptions are found on one of the temples in the fort, which appears to have been dedicated to the god Śiva, and in the shrine outside the fort called Mâdavarkôvil dedicated to the god Vishnu.

49. Eleven inscriptions in all were copied at the place (Nos. 436 to 446 of 1906). The earliest of them is in the Vishnu temple. The beginning seems to be engraved on the east wall and the remainder on the south wall of the *mandapa* in front of the central shrine (No. 444 of 1906). It belongs to the reign of the last Hoysala king Vîra-Vallâla III., who had his capital at Unṇâmalaippattanam, *i.e.* Tiruvannâmalai in the South Arcot district, and is dated in Śaka-Samvat 1245 expired, the cyclic year Rudhirôdgârin corresponding to A.D. 1323-24. Mention is made of a feudatory

A family of Hoysala feudatories. named Vîra-Chikka-Kêtaya, son of Mâdhava-Daṇḍanâyaka. The former bore the titles *Sitagaraganda, Immadi-Râvuttarâya, Koigara-Mâri, Koigara-diśâpatta, Nilagirisâdhâra, Allâlânâtha-divyaśrîpâdapadmârâihaka, Êkâdaśivratanirata* and *Svastipuravarâdhîśvara*. These titles prove that Mâdhava and his son Kêtaya must be identical with the Mâdhava-Daṇḍanâyaka, son of Perumâledêva, and his son Kêtaya, who, according to Mr. Rice, were governors of Padinâlku-nâd with the seat of government at Terakanâmbi in the Gundlupêt tâluka of the Mysore district (*Ep. Curn.* Vol. IV. Introduction, p. 23). Perumâledêva was the minister already during the time of Vîra-Vallâla's father Narasimha III.

50. The fort at Danâyakankôttai is called Nilagirisâdâran-kôttai, evidently after the title Nilagirisâdâran or Nilagirisâdhaka 'subduer of Nilagiri' (the Nilgiris) which seems to have been assumed by Perumâledêva-Daṇḍanâyaka. The Vishnu temple of Mâdavarkôvil is called *Nilâchalôdhipa-grâmanâtha-Mâdhava*, *i.e.* the god Mâdhava, who is the lord of the village (called after) the ruler of Nilâchala or the Nilgiris.

Conquest of the Nilgiris by Hoysala generals.

The conquest of the Nilgiris by the Hoysalas is mentioned already in inscriptions of Vishnuvardhana (A.D. 1117 and 1137). His general Punisa-Râja is said to have frightened the Todas and offered up the peak of the Nilagiri to the goddess of victory. He also "seized Nilâdri, and pursuing the Maleyâlas, captured their forces and made himself master of Kêrala (Malabar) before showing himself in Bayal-nâd (or Wayanâd)". Another subordinate of the same king was ordered to attack the Kûlkulla fort above the peak of the Nilagiri. Bittiyanna or Bittiga, the minister of Vishnuvardhana's successor Narasimha I., also claims to have subdued Nilâchala, i.e. the Nilgiris (*Ep. Curn.*, Vol. IV. Introduction, pp. 19—21). But Perumâledêva-Dannâyaka seems to have been the first to assume the title *Nilagiri-sâdhaka* 'subduer of Nilagiri.' And as

Building of the fort at Danâyakanakôttai.

there is no evidence connecting the earlier conquerors of Nilagiri with Danâyakanakôttai, we may suppose that the place was called Nilagirisâdâraṇ—or Nilagirisâdhakanakôttai after Perumâledêva and the name must have been subsequently altered into Danâyakanakôttai to commemorate the office of *danḍanâyaka* or *danṇâyaka* which he and his successors held under the Hoysalas. Accordingly, the fort was probably built in the last quarter of the 13th century A.D.

51. The earliest of the inscriptions in the Śiva temple at Danâyakanakôttai belongs also to the reign of the Hoysala king Vîra-Vallâla III. and is dated in Śaka-Saṃvat 1260, the Pramâthin-saṃvatsara corresponding apparently to A.D. 1339-40 (No. 437 of 1906). The donor is Mâdappaṇ Śingaya-Dannâyaka, who bears a few of the more important titles of Kêtaya mentioned above. The name has evidently to be explained

Śingaya-Dannâyaka.

as Śingaya-Dannâyaka, son of Mâdappa or Mâdhava. Consequently Śingaya-

Dannâyaka must have been a brother of Kêtaya. In two other inscriptions of the Śiva temple dated in A.D. 1346-47 (No. 442 of 1906) and 1347-48 (No. 440 of 1906), Śingaya-Dannâyaka figures as a semi-independent ruler and does not mention his overlord. Nos. 436 and 438 of 1906 register orders issued by the temple authorities and therefore do not mention Śingaya-Dannâyaka, though he must have been the governor at the time. In all these inscriptions the Śiva temple is called Tândônṛis-varamudaiyâr at Turavalûr *alias* Nilagirisâdhâraṇakôttai in Oḍuvakkâ-nâḍu (a subdivision) of Kōngu. The latest known date of Vîra-Vallâla in my collection is Śaka-Saṃvat 1265, the cyclic year Chitrabhânu, corresponding to A.D. 1342-43 (No. 169 of 1892).

THE VIJAYANAGARA KINGS.

52. From the Bitraguṇṭa grant we learn that there was a branch of the Vijayanagara family settled in the Nellore district (*Ep. Ind.* Vol. III. pp. 21—35). Kampa I., one of the sons of Saṃgama I., was the first member of this branch and Saṃgama II. was governing the province in Śaka-Saṃvat 1278 corresponding to A.D. 1356-57. The inscriptions found at Mōpûr in the Cuddapah district introduce another son of Kampana, named Vîraśrî-Sâvaṇṇa-Oḍeya (Nos. 500, 503 and 504 of 1906). The latter

claimed to be the lord of the Eastern ocean and had his capital at Udayagiri-paṭṇa, i.e. the modern Udayagiri in the Nellore district. These three inscriptions are dated in Śaka-Saṃvat 1273, 1275 and 1283, and it is therefore difficult to understand how Saṃgama II. could have been governing the same province in Śaka-Saṃvat 1278. According to an inscription at Kâlahasti in the North Arcot district Vîraśrî-Sâvaṇṇa-Uḍaiyar's 15th year corresponded to the cyclic year Śubhakṛit (No. 188 of 1903) = Śaka-Saṃvat 1285. His accession must therefore have taken place in Śaka-Saṃvat 1270-71. He must be distinct from Vîra-Sâvaṇṇa-Uḍaiyar, son of Vîra-Mukkana-Uḍaiyar, whose inscription dated in Śaka-Saṃvat 1303 expired, the *Durmati-saṃvatsara*, has been found at Tiruvaiyâru in the Tanjore district (No. 253 of 1894). A third chief with a similar name is Sâyaṇa-Uḍaiyar, whose date is unknown and who may or may not be identical with either of the other two chiefs (Nos. 8 of 1899 and 213 and 214 of 1901).

53. The earliest inscription of Bukka I. in the appendices is No. 522 of 1906 found at Kadiri in the Cuddapah district. It is dated in Śaka-Saṃvat 1274, the Nandana year, corresponding to A.D. 1352-53. We are told that the king, here called Vîra-Bukkana-Vodayalu was ruling at Dhorasamudra and Penugōṇḍa. An earlier copper-

plate of the same king is published by Mr. Rice in his *Ep. Carn.*, Vol. X. (Mg. 158). It is dated in Śaka-Saṃvat 1266, the Tārāṇa-saṃvatsara corresponding to A.D. 1344-45. Here as well as in a second similar grant preserved in another village (Gd. 46), we are told that the city of Vidyānagara was established by Vidyāranya. These two inscriptions are also very interesting from another point of view. The donee is described as follows:—

Āpastambākhyā-sūtrāya Bhāradvāj-ānvavāyinē [||]
Yājushānām varēnyāya sakalāgama-vēdinē [I]
ashtādaśa-purāṇānām abhijñātārtha-vēdinē [||]
ashtabhāshā-kavitva-śrī-Śrī-Vānt-jitu-sampudē [I]
sōmāya Nāchanāmbhōdhēs-Sōmāy = āmita-tējasē [||]

From the description it seems as if the donee was the Telugu poet Nāchana Sōma, who according to Rao Bahadur Viresalingam Pantulu, must have lived about 20 or 30 years after Errāpragada. The Telugu poet Nāchana Sōma, patronized by Bukka (I.)

The latter was the *protégé* of the Kondavidu Reddi chief Ana-Vēma, whose earliest date is Śaka-Saṃvat 1267 (*Annual Report* for 1899-00, paragraphs 60 and 61). The *gōtra*, *sūtra* and *sākhā* of the poet cannot be verified as the first *āśvāsa* of his *Harivamśamu*, where all these details may be expected has not yet been traced. Of Bukka's son Kāmpaṇa (II.) four inscriptions are included in appendix B, three from Tiruppanāṅgādu in the North Arcot district (Nos. 248, 249 and 250 of 1906) and the fourth from Elvānāśūr in the South Arcot district (No. 162 of 1906), while Kāmpaṇa's son Jommana is represented by two inscriptions at Eyil dated in the Saumya (No. 227 of 1906) and Ānanda-saṃvatsara (No. 224 of 1906). Of the three other inscriptions of Jommana hitherto known, two are dated in the latter year, *viz.* one at Tirumalai in the North Arcot district (*South-Ind. Inscr.*, Vol. I. No. 72) and the second at Tiruvannāmalai in the South Arcot district (No. 573 of 1902). That he lived a pretty long time after the year Ānanda is evident from No. 572 of 1902 and No. 572 of 1906, the latter of which belongs to the time of his cousin Bukkarāya (Bukka II.). Jommana here figures as a subordinate of Bukka II. and seems to compete for the appointment of *dānnāyaka* in Śaka-Saṃvat 1328. The dates of Viruppanna II. or Virūpāksha I. range from Śaka-Saṃvat 1301 to at least 1322 (No. 221 of 1906). From an inscription published by Mr. Rice in the *Epigraphia Carnatica*, Vol. VIII. (Tirthahalli No. 196) it appears that he eventually succeeded to the throne at Vijayanagara. A record of his time found at Tiruppanāṅgādu in the North Arcot

Viruppanna (II.) district and dated in Śaka-Saṃvat 1303, the cyclic year Dundubhi (= A.D.

1382-83) refers to the village tank having breached near the sluice. No funds were available for the repair and the fields irrigated by it remained uncultivated for a long time. The temple authorities helped the villagers by selling a portion of the temple land and utilizing the proceeds for repairing the breach in the tank (Nos. 241 and 251 of 1906). Another inscription of Viruppana's time found at the same place (No. 239 of 1906) is dated in Śaka-saṃvat 1313, the Prajāpati-saṃvatsara, corresponding to A.D. 1391-92 and refers to a severe famine in the previous year (*i.e.* A.D. 1390-91) caused by want of rain. The severity of the famine was so great that "innumerable skulls were rolling about and paddy could not be had even at the rate of ten *nāli* per *panam*."

54. Dēvarāya I. ascended the throne in Śaka-Saṃvat 1328 corresponding to A.D. 1406-07 (*Annual Report* for 1905-06, Part II., paragraph 45) and reigned until at least Śaka-Saṃvat 1340 = A.D. 1417-18 (No. 521 of 1906). His son was Vīra-Vijaya, who seems also to have borne the name Vijaya-Bukka, as No. 496 of 1906, found at Mōpūr in the Cuddapah district, speaks of Dēvarāya I. as the son of Vīra-Vijaya-Bukkarāya-Mahārāya and Pratāpa-Dēvarāya, younger brother of Dēvarāya II. is said to have been the son of Vijaya-Bukka (No. 6 of appendix A). According

Vijaya-Bukka (III.)

to Nuniz, Vijaya reigned six years but "did nothing worth relating" (Mr.

Sewell's *Forgotten Empire*, p. 62). After his father Dēvarāya I. became king, Vijaya was installed as viceroy in A.D. 1408 at Mulbāgal in the Mysore State (*Ep. Carn.*,

Vol. X. of Introduction, p. xxxv). The earliest known date of the latter is Śaka-Saṃvat 1331, the cyclic year Virôdhin, corresponding to A.D. 1409-10 (No. 658 of 1905). Here he is called Vijaya-Bhūpatirāya. In Śaka-Saṃvat 1344, the cyclic year Śubhakrit (= A.D. 1422-23) he figures as the sovereign (*Ep. Carn.*, Vol. VII. Sk. 93). Vīra-Bukka mentioned in paragraph 45 of the last *Annual Report* with the date A.D. 1423-24 seems to be identical with Vijaya. In No. 160 of 1901 we are told that

Accession of Dēvarāya II.

Dēvarāya (II.) commenced to reign in Śaka-Saṃvat 1343, the cyclic year Śārvarin, corresponding to A.D. 1420-21. Thus the interval between the latest known date of Dēvarāya I. (A.D. 1417-18) and the accession of Dēvarāya II. is about two years. It is therefore difficult to explain how Vīra-Vijaya (Vijaya-Bukka or Vīra-Bukka) could have reigned six years as stated by Nuniz. Still more inexplicable is Mr. Rice's inscription, according to which Vīra-Vijaya was the sovereign in Śaka-Saṃvat 1344, i.e. one year after the accession of his son Dēvarāya II. It may, of course, be supposed that Vīra-Vijaya was anointed to the throne while his father was still alive and reigning, and the same might have been the case with Dēvarāya II. But most of the inscriptions of Vīra-Vijaya have been found so far in the Tamil country—particularly in the South and North Arcot districts—and here he bears the inferior title of *Udaiyar* which seems to have been generally applied to Vijayanagara princes sent out as viceroys of provinces (see paragraph 29 of the *Annual Report* for 1904-05, Part II.). It may, therefore, be questioned if, during all the period of six years mentioned by Nuniz, Vijaya was actually reigning at the capital Vijayanagara.

55. According to Nuniz Dēvarāya II. reigned 25 years (Mr. Sewell's *Forgotten Empire*, p. 62). His reign must, in that case, have come to an end about Śaka-Saṃvat 1368 corresponding to A.D. 1446-47, and we have three inscriptions of a certain Vīrapratāpa-Vijayarāya-Mahārāya dated in that year. In paragraph 30 of the *Annual Report* for 1904-05, I said: 'At Kīlūr

Vīrapratāpa-Vijayarāya-Mahārāya.

near Tirukoilūr in the South Arcot district

is an inscription of Vīrapratāpa-Vijayarāya-Mahārāya "who witnessed the elephant hunt." But as the date is Śaka-Saṃvat 1368 (= A.D. 1446-47) which falls into the reign of Dēvarāya II. and as the title "who witnessed the elephant hunt" is known to have been first borne by the latter, we have to suppose that there is some mistake in the name of the king. Perhaps the expression *kumārār Dēvarāya-Mahārāyar* "son, Dēvarāya-Mahārāya" (which actually occurs in No. 581 of 1893 and No. 55 of 1900) has been by oversight omitted by the engraver after *Vijayarāya-Mahārāya* in line 4. The inscription sets forth that "in this kingdom the ministers had been taking presents (by force) from all ryots belonging to both the right-hand and left-hand classes at the commencement of each reign. In consequence of this all the ryots were harassed and ran away to foreign countries. Worship and festivals ceased in temples; the country became full of disease; all people (that remained) either died or suffered." The king (*rāyar*) was, therefore, pleased to prohibit this extortion. Annappa-Udaiyar, to whom the royal order had been addressed, got it engraved in some places and not in others. A petition was sent to Nāgarasa who appears to have extended the order of the king to the whole country. That this order of the king was meant to be carried out is shown by an exact copy of it found at Elvânâśūr in the South Arcot district (No. 161 of 1906). Mr. Rice has published an inscription of the same king

Extortion by Vijayanagara ministers put down. dated in the same year (*Ep. Carn.* Vol. III., Sr. 107) which "from the date, must be

meant for the next king (*viz.* Mallikārjuna), who was the grandson of Vijaya, and may therefore, according to the usual custom, have borne his name, though he is generally distinguished by other names" (*ibid.* Introduction, p. 23). In support of this view Mr. Rice adds that Dēvarāya II., the father and predecessor of Mallikārjuna died in A.D. 1446. Professor Kielhorn thinks the inscription on which this statement is based refers to the death of Pratāpa-Dēvarāya, younger brother of Dēvarāya II. (Appendix to *Ep. Ind.* Vol. VII. No. 495) and we have a date of Dēvarāya II. later than the alleged day of his death (No. 496 of the same Appendix). It remains doubtful if these three dates of Vijayarāya-Mahārāya belong to a hitherto unknown king of the first Vijayanagara dynasty or to Mallikārjuna, son of Dēvarāya II. It is not altogether impossible that the original Vijaya, son of Dēvarāya I., survived his son and reigned a short time after him.

56. In paragraph 47 of the last *Annual Report* I said :—" Mallikârajuna, son of Pratâpa-Dêvarâja of Vijayanagara is mentioned in the second act of the Sanskrit drama *Gaṅgâdâsa Pratâpavilâsa* composed by Gaṅgâdhara. In the extracts of the work published by Professor Eggeling, it is said that the city of Vijayanagara was besieged soon after the accession of Mallikârajuna by the allied Gajapati king and the Sultân of the south, who had been defeated on a previous occasion. Mallikârajuna is reported to have routed the enemies so thoroughly that the two allied kings just escaped with their lives." No. 93 of 1906, dated during the reign of king Virûpâksha and Śaka-Saṁvat 139[5], the cyclic year Nandana (corresponding to A.D. 1472-73) refers to the confusion caused by the Oddiyan (*i.e.* the king of Orissa) and the consequent cessation of festivals in the Śiva temple at Jambai in the South Arcot district for ten years. No. 1 of 1905, dated two years earlier (A.D. 1470-71) during the reign of Sâluva Narasiṃhadêva-Mahârâja also refers to the confusion caused by the Oddiyan about "8 or 10 (years) ago" and to the Vishṇu temple at Tirukoilûr getting out of repair in consequence. Invasion by the king of Orissa about A.D. 1462-63. From these two statements it may be concluded that there was an invasion of

the king of Orissa into Vijayanagara territory, if not actually into the Tamil country, about A.D. 1462-63. This date falls into the reign of the Vijayanagara king Mallikârajuna; but it is doubtful if the invasion of the king of Orissa implied in these two inscriptions is the same as that referred to in the *Gaṅgâdâsa Pratâpavilâsa*. The king of Orissa who was ruling at the time was Kapilêśvara Gajapati (A.D. 1454-35 to A.D. 1469-70) whose "whole reign was spent in warring with the Hindu kings of Vijayanagara or with the Muḥammadan kings of the Bahmani dynasty or in suppressing internal revolts." (*Journal, Asiatic Society of Bengal*, Vol. LXIX, Part I).

57. Either during the reign of Mallikârajuna or subsequent to his death there seems to have been a Pândya invasion against Conjeeveram. We have an inscription (in the Ekâmrânâtha temple) of a Pândya king named Bhuvanêkavîraṇ Samarakôlâhalaṇ dated in A.D. 1469-70 (Dr. Hultzsch's *Progress Report* for February to April 1890). It is not unlikely that he took advantage of the weakness of the central government at Vijayanagara and occupied Conjeeveram for a short time.

58. The Tirukoilûr inscription mentioned above shows that Sâluva Narasiṃhadêva-Mahârâja was already semi-independent in A.D. 1470-71 in a portion at least of the Tamil country. Of his son Immadi-Narasiṅgadêva-Mahârâja an inscription has been copied at Muttukûru in the Cuddapah district (No. 516 of 1906). His date is Śaka-Saṁvat 1415, the cyclic year Pramâdin, corresponding to A.D. 1493-94, and the inscription belongs to the period prior to the Tuluva usurpation of the Vijayanagara sovereignty. Accordingly, the king is said to be ruling at Vijayanagara.

59. No. 94 of 1906 found at Jambai probably belongs to the reign of Vira-Nrisimha, the elder brother of Krishṇarâya, though the king is called the son of Sâluva Narasiṅgarâya. The date of the inscription is only a year or two prior to the coronation of Krishṇarâya. Krishṇarâya's inscriptions copied during the year under report range from Śaka-Saṁvat 1431 = A.D. 1509-10 (No. 491 of 1906) to 1452, the cyclic year Virôdhin, corresponding to A.D. 1529-30 (No. 525 of 1906). According to two inscriptions at Conjeeveram the coronation of Krishṇarâya's younger brother and successor Achyutarâya took place in the same year (*Annual Report* for 1899-00, paragraph 70). In Chapter XI of his *Forgotten Empire*, Mr. Sewell describes the siege and battle of Raichûr, in which the Âdil Shâh of Bîjâpur was thoroughly routed by Krishṇarâya. The victory of the Vijayanagara king was so complete that the Musalmâns "cherished a wholesome dread of Krishṇarâya and his valiant troops, and the Sultân, panic-stricken, never again during his enemy's lifetime ventured to attack the dominions of Vijayanagara." According to Nuniz the battle took place on the new moon day of May 1522. But Mr. Sewell is of opinion that it must have happened on Saturday, the 19th May 1520. On the

Battle of Raichur on Saturday, the 19th May 1520.

third *gōpura* of the Amritaghatēśvara temple at Tirukkadaiyūr in the Tanjore district are engraved two Tamil verses which register an endowment by a Brāhmaṇa named Āpatsahāyaṇ of Kaḍavūr (Tirukkadaḍavūr or Tirukkadaiyūr) for temple repairs (No. 47 of 1906). The donor is said to have pleased Krishnarāya by his warlike deeds at Irāchchūr and Vijaiyānagara and the date is the cyclic year Vishaiya, which probably stands for Vṛisha, corresponding to Śaka-Samvat 1444 and A.D. 1521-22. It is interesting to note that a Brāhmaṇa from the Tanjore district took part in one of the great battles of the 16th century. The reference to warlike deeds at Vijaiyānagara may mean that there was an encounter at the capital of the Hindu king in which the Tirukkadaiyūr Brāhmaṇa took part. It is, however, not impossible that by Vijaiyānagara Bījapur is meant, because Krishnarāya advanced not long after the battle of Raichūr to Bījapur, the Ādil Shāh's capital and occupied it for some time (Mr. Sewell's *Forgotten Empire*, p. 157).

60. In the *Annual Report* for 1899-1900, paragraphs 70 to 75, I gave an account of the wars of the Vijayanagara king Achyuta as described in two inscriptions at Conjeeveram. His military operations began soon after his accession in A.D. 1529-30 in the extreme south of the peninsula, where he despatched armaments to the kingdom of Tiruvadi, planted a pillar of victory in the Tāmraparnī river, received tribute from Tiruvadi, took (in marriage) the daughter of the Pāndya king and brought Tumbichehi Nāyakaṇ and Sāluva Nāyakaṇ into subjection. By 'the kingdom of Tiruvadi' the principality of Travancore is meant because *Tiruvadi* is still a title borne by the Travancore rulers. At Tiruppanāṅgāḍu in the North Arcot district is an inscription of Achyuta dated in Śaka-Samvat 1453 expired, the cyclic year Khara, corresponding to A.D. 1531-32 (No. 253 of 1906). The king boasts of having defeated the Muhammadan troops and to have planted a pillar of victory in the Odyarājya, *i.e.* Orissa. In

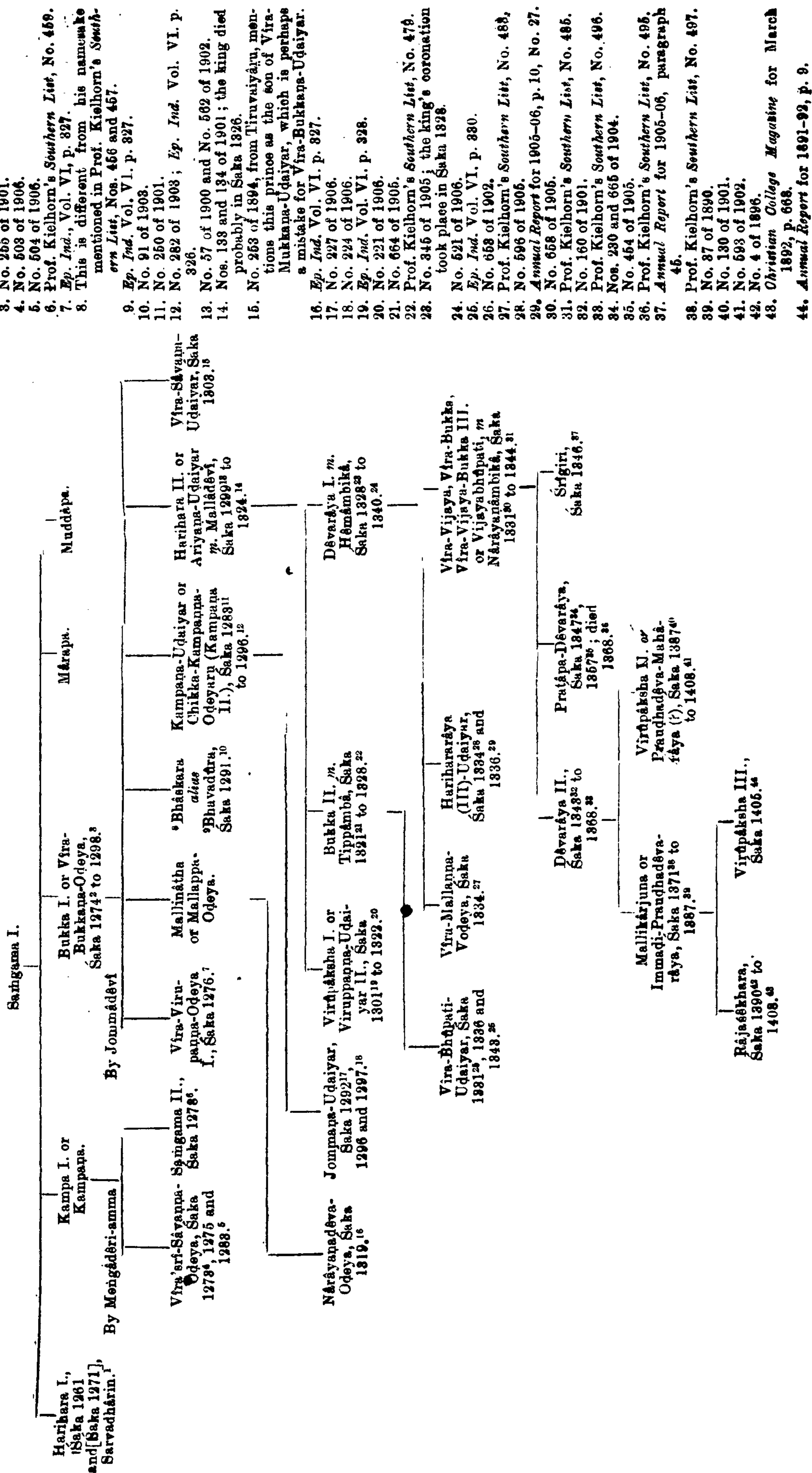
The wars of Achyuta.

No. 175 of 1906, from Elvānāśūr in the South Arcot district, he calls himself 'the

destroyer of the army of the Tulukkar and the Oḍḍiyar.' We have at present no means of ascertaining what truth there is in these boasts. Reference is also made in the Tiruppanāṅgāḍu inscription to the expedition into the kingdom of Tiruvadi against Vīra-Narasimharāya-Nāyaka by Tirumalaidēva-Mahārāja. While the latter was staying in Conjeeveram after seizing the former, a representation was made to him that a gift made by king Krishnarāya to the Tiruppanāṅgāḍu temple had not been carried out by Vīra-Narasimharāya-Nāyaka in spite of orders from Sāluva-Timma. A certain Bōgayadēva-Mahārāja made enquiries into the matter and the gift was restored by Tirumalaidēva-Mahārāja for the merit of king Achyuta. The expedition against the kingdom of Tiruvadi mentioned here is evidently the same as the one referred to in the Conjeeveram inscriptions. Tirumalaidēva-Mahārāja, who was in charge of the expedition is mentioned in the former and omitted in the latter. This is evidently identical with the Tirumalaiyadēva-Mahārāja, son of Śalakkaiyadēva-Mahārāja mentioned in No. 174 of 1906. According to the Sanskrit work *Achyutarāyābhhyudaya*, extracts from which have been published by Mr. T. S. Kuppusvami Sastri of Tanjore in the *Tmilugam*, the leader of the expedition against Travancore was the son of Sakalarāja, whose name is not mentioned, but who was apparently the brother-in-law of the king. Vīra-Narasimharāya-Nāyaka seems to have been a Vijayanagara viceroy during the reign of Krishnarāya and to have become a rebel during the time of his successor Achyuta. What the circumstances were that led to his rebellion and why he had to be seized in the kingdom of Tiruvadi are questions on which no information is at present forthcoming. An inscription at Kudumiyāmalai which is built in in the middle (No. 399 of 1906) refers to a certain Vīra-Naraśingarāya-Nāyakar. It is dated during the reign of Krishnarāya and in Śaka-Samvat 1444, the cyclic year Chitrabhānu, corresponding to A.D. 1522-23. It may be that this chief is identical with his namesake of the Tiruppanāṅgāḍu inscription. No. 103 of 1906 which belongs to the reign of Achyuta mentions the 98 castes included in the *idāṅgai* and *valāṅgai*. Of the successors of Achyuta, Sadāśiva is represented in appendix B by 11 inscriptions and Raṅga by a single record (No. 173 of 1906).

61. A revised genealogical table of the first Vijayanagara dynasty based on the latest researches is annexed. The dates hitherto found for each of the members is added and references are also given for the earliest and the latest date of each of them.

PEDIGREE of the First Vijayanagara Dynasty.



OTHER KINGS AND DYNASTIES.

62. No. 474 of 1906 from Arakatavêmula in the Cuddapah district is dated during the reign of Śrīvallabha-Mahārājādhirāja and may belong to one of the Chalukya kings of Bādāmi.
- The early Chalukyas.

The Gaṅga-Pallava family is represented in appendix B by a single inscription of Vijaya-Kampavarman from Ūttukkādu (near the Walajabad Railway station on the South Indian Railway), which was the head-quarters of a district (*kōttam*) in ancient times (No. 345 of 1906).

The Gaṅga-Pallava king Vijaya-Kampavarman.

63. Eight inscriptions of the Rāshtrakūṭa king Kṛishṇa III. have been copied during the period under review, *viz.* seven at Jambai and one at Pêraṅgiyūr in the South Arcot district. They range from the 17th (No. 199 of 1906) to the 28th year (about A.D. 967-8) of the king's reign (No. 125 of 1906), which seems to be his latest date. In all the inscriptions of Kannara found at Jambai, the village is called Vālaiyūr or Vadagarai Vālaiyūr, *i.e.* Vālaiyūr on the northern bank of the river (Southern Pennar).
- The Rāshtrakūṭa king Kṛishṇa III.

64. Six *vīragals* set up in the village of Embādi in the Puṅganūr Zamīndārī refer to the capture by some enemy of a village called Uppunelli (Nos. 578 to 583 of 1906). They are all in ancient characters assignable roughly to the 10th century A.D. One of them is dated in Śaka-Samvat 887 (No. 580 of 1906) corresponding to A.D. 964-65.

Capture of the village of Uppunelli. This is probably the date of all of them. A certain [Va]jjaladēva was at the time ruling Puli-nādu, during the reign of Śrī-Ballaha. The date falls into the reign of the Rāshtrakūṭa king Kṛishṇa III. But as far as we know at present, he was not called Śrī-Ballaha or Śrī-Vallabha. Among the Silaharas of Northern Konkan there were two kings named Vajjada (*Bombay Gazetteer*, Vol. I., p 539) But we have no evidence to show that they had anything to do with the tract of country where these inscriptions have been found. The identification of Uppunelli is, however, not very difficult. No. 568 of 1906, dated apparently during the reign of Kulōttuṅga I. records the construction of a channel to the tank at Uppanelli in Vada-Puli-nādu. The rock on which this inscription is engraved, is below a big tank belonging evidently to the village of Uppanelli or Uppunelli, whose capture by some enemy is referred to in the Embādi inscriptions.

65. In the *Annual Report* for 1899-00, paragraph 17, I mentioned a king named Pārthivēndravārman and remarked that he might have been a feudatory of the Chōla king Āditya II.-Karikāla, who took part in his war against the Pāṇḍya king
- Pārthivēndravārman.

Vīra-Pāṇḍya. Pārthivēndravārman's dates hitherto known range from the 2nd to the 13th year of his reign. During the period under review seven inscriptions of his time have been copied at Tirumālpuram near Conjeeveram. In two of them he is called 'Pārthivēndrādivārman, who took the head of Vīra-Pāṇḍya' (Nos. 266 and 327 of 1906). Three (Nos. 267, 323 and 324 of 1906) mention a feudatory of Pārthivēndravārman named Anaiyamaṇ *alias* Paramaṇḍalādittan. In No. 267 of 1906, which consists partly of Tamil and partly of Sanskrit, the feudatory chief is said to have built of stone the central shrine of the Śiva temple at Śrīmālpēr and the enclosing *maṇḍapa*. In the Tamil portion Anaiyamaṇ is called Ilādarāyar and is said to be the son of Tattāladiḡal. In the Sanskrit portion, a short genealogy of the chief is given. In the family of Sagara-Virāṭa, where Bhagīratha and others had been born, sprang Gunaratnasindhu. His son was king Anigōpa. The son of the latter was

A family of local chiefs belonging to the Sagara-Virāṭa dynasty. Kampaṭikal, to whom was born Tattāla, the father of Anaiyamaṇ-Paramaṇḍalāditya.

No. 324 of 1906, which is considerably damaged, contains also a Sanskrit passage giving the ancestry of Anaiyamaṇ. Here he is said to belong to the solar race. In this as well as in No. 323 of 1906 he is called Virāṭarājaṇ. As the family to which Anaiyamaṇ belonged is called *Ilāda* in one of them and *Virāṭa* in others, it may be concluded that the Tamil word *ilāṭa*, which one is accustomed to connect with the country of Lāṭa in Guzerāt, has probably nothing to do with it but is a *tadbhava* of the Sanskrit *Virāṭa*, the name of a country

in middle India (perhaps Berar). Vîra-Chôla and Pugalvippavarganda of the Pañchâpândavamalai inscriptions (*Ep. Ind.* Vol. IV. p. 139) might have belonged to the same family as Anaiyaman. From an inscription of Parântaka I. (*ibid.* Vol. VII., p. 134) we learn that his son Râjâditya married a daughter of Ilâdarâyar. How these chiefs, who claimed to be connected with the province of Virâta, came to settle in the Tamil country is a point on which no information is at present forthcoming. Hângal in the Dharwar district of the Bombay Presidency, the capital of the later Kadambas, was in ancient times called Vairâtapura, Virâtana-kôte or Virâtanagara (*Bombay Gazetteer*, Vol. II., p. 558).

66. About the ancestors of Anaiyaman we know very little. At Kaniyanûr in the Arcot tâluka of the North Arcot district is a Śiva temple called Anigôpanâthêśvara. An inscription on a broken stone, which is lying on the ground close to a deserted Vishnu temple in the same village, is dated in the 24th year of the Chôla king Râjendra-Chôla I. and gives the ancient name of the temple as Anigôpa-Vinnagara,

Monuments of the family.

i.e. the Vishnu temple of Anigôpa (Dr.

Hultzsch's *Progress Report* for February to April 1890). It is not unlikely that both the Śiva and the Vishnu temples of the village were founded by the great-grandfather of the Virâta chief Anaiyaman.

67. Five inscriptions in appendix B refer to the Chêra chief Vidugâdalagiya-Perumâl or Vyâmuktaśravanôjjvala in Sanskrit. They have been found at Laddigam and the Agastyakonda hill in the Puṅganûr Zamîndârî. He is called Adigan Adhikendra and Adigêsan. His capital was Ten-Tagadai and he claims to have overcome the Kâdava, Mâgada and the Gaṅga. Four of them are in Tamil verse (Nos. 544, 545, 552 and 565 of 1906) and the fifth is partly in Sanskrit and partly in Tamil (No. 547 of 1906). In editing two inscriptions of this chief Professor Hultzsch remarked: "It may be assumed that the Pâlâru formed the northern boundary of the king's territories and the Kâvêrî the western one, while the southern Pennâru passes not far north-east from his capital Tagadûr, the modern Dharmapuri" (*Ep. Ind.* Vol. VI. p. 333). From the above-mentioned inscriptions it has to be concluded that the dominions of Vidugâdalagiya-Perumâl extended as far north as Puṅganûr. The Hoysala king Vishnuvardhana claims to have defeated Adiyama (Adigaiman in Tamil), the Chôla feudatory who had been entrusted with the Gaṅga dominions. It was probably Vidugâdalagiya-Perumâl that completely restored Chôla dominion in the Gaṅga territory. As he was a feudatory of Kulôttuṅga III. (A.D. 1178—1216) this recovery of the lost province must have taken place about the end of the 12th century. Vidugâdalagiya-Perumâl is also mentioned in two inscriptions at Chêngama in the South Arcot district, and we may, therefore, suppose that the territory over which he governed, extended from Puṅganûr in the north to Chêngama in the south. He must have contributed largely to the resuscitation, temporary though it might have been, of Chôla dominion in the north-western portion of their empire.

68. No. 568 of 1906, from the rock known as Minikibanda in the Puṅganûr Zamîndârî, mentions a Gaṅga chief named Śokkanâyana, son of Nulambadêvar. He bore the surname Gaṅga-Nulamban and the title Mulvâymandalîkan and was apparently a feudatory of the Chôla king Kulôttuṅga I. Four later Gaṅga chiefs are represented in appendix B, *viz.*—

- (1) Uttamachôla-Gaṅga *alias* Śenbakachchîpati-Nâyanâr (No. 549 of 1906).
- (2) Uttamachôla-Gaṅgan *alias* Vîra Gaṅgan Vêttum Amarâbaranan (No. 562 of 1906).
- (3) Uttamachôla-Gaṅga *alias* Śelva-Gaṅga (Nos. 566 and 567 of 1906).
- (4) Śelva-Gaṅga, son of Uttamachôla-Gaṅga Padmadêva (No. 561 of 1906).

According to Mr. Rice there was a chief named Vîra-Gaṅga *alias* Uttamachôla-Gaṅga, whose dates range from A.D. 1179 to 1225 (*Ep. Carn.* Vol. X. Introduction, p. xiii). No. (2) may be identical with this chief and with Uttamachôla-Gaṅga Vêttum Amarâbarana, for whose merit a gift was made to the temple of Iruṅgôlîśvaramudaiya-Nâyanâr at Kôyârrûr *alias* Uttamachôlapuram (the ancient name of Laddigam in the Puṅganûr Zamîndârî) in the 9th year of the reign of the Chôla king Râjarâja III. = A.D. 1224-25 (No. 551 of 1906). No. (3) is probably the same as the Uttamachôla-Gaṅga *alias* Śelva-Gaṅga, whose queen set up and consecrated an image

of Tirunâvukkaraśudêva in the Agastyêśvara temple on the Agastyakonda hill in the Puṅganûr Zamîndârî during the reign of the Chôla king Tribhuvanachakravartin Vîrarâjêndra-Chôladêva (No. 559 of 1906). No. (1) is not mentioned by Mr. Rice while No. (4) may be the same as "Padumîśeyan Uttama-Śôla-Gaṅga" (Kl. 244) and "Gaṅga-Perumâl, son of Padimadêva Uttama-Śôla-Gaṅga" (Kl. 242).

69. Peruñjînga, who claims to be a Pallava and who subverted the Chôla sovereignty about A.D. 1231-32, is represented in the year's collection by seven inscriptions copied at Jambai and Elvânâśûr in the South Arcot district. They range in date from the 11th (Nos. 122 and 123 of 1906) to the 30th year (No. 159 of 1906) (=A.D. 1253-54 and 1272-73). No. 119 of 1906 from Jambai shows that the

Peruñjînga.

belief in the efficacy of human sacrifices existed in the thirteenth century as well.

It is dated in A.D. 1255-56 and records a gift of land to the younger brother of a man who cut off his own head in order that a *mandapa* which was being constructed might be completed. A somewhat similar incident is mentioned by the Portuguese chronicler Nuniz. In attempting to build a tank near Vijayanagara, Kṛṣṇarâya found that "the work done in the day was destroyed each night." The king consulted his astrologers, who insisted upon the necessity of sacrificing men or women or buffaloes. The king sent for all the prisoners who deserved death and ordered them there to be beheaded. With this the work advanced (Mr. Sewell's *Forgotten Empire*, p. 365).

70. No. 483 of 1906, from Chaudûr in the Cuddapah district, is dated in Śaka-Samvat 1114, the cyclic year Paridhâvin, corresponding to A.D. 1192-93. It is dated during the reign of Bhujabalavîra-Nalaśiddhanadêva-Chôlamahârâja, who boasts

Nalaśiddhanadêva-Chôlamahârâja.

of having levied tribute from Kâñchî. His capital was Vallûrapura. From the

name he may be taken for a Telugu-Chôda. The characteristic titles are however missing. Vallûrapura is probably identical with Vallûru mentioned as the chief town of the Mahârâjapâdi 7000 province (*Ep. Ind.* Vol. V. p. 206) and which is about eight miles north-west of Cuddapah. If there is any truth in the boast of this chief that he levied tribute from Kâñchî, it may be that he took part in the disturbances which led to the Chôlas' losing Kâñchî, temporarily, subsequent to the reign of Râjâdhirâja II. (*Annual Report* for 1904-05, paragraph 19). The town was regained by Kulôttuṅga III. in or before A.D. 1196. He is said to have "despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Kachchi when his anger abated and levied tribute from the whole Northern region." (*South-Ind. Inscr.*, Vol. III. p. 218).

71. A later claimant to Chôla ancestry was the *mahâmandalêśvara* Bhrammidêva-Chôla-Mahârâja, grandson of a certain

Later claimants to Chôla ancestry.

Bhrammidêva. The former was the wor-

shipper of the divine and glorious feet of the god Bhôganâtha of Pâmiḍi. His inscription is from Môpûru in the Cuddapah district and is dated in Śaka-Samvat 1231, the cyclic year Saumya, corresponding to A.D. 1309-10 (No. 506 of 1906). That there were chiefs claiming Chôla ancestry even during the later Vijayanagara period is apparent from Nos. 94, 174 and 479 of 1906. The first belongs to the reign of the Vijayanagara king Vîra-Naraśîṅgarâya and mentions apparently as his feudatory Râmaya-Śôla-Mahârâja, son of the Uṛaiyûr-Chôla Pottaya-Śôla-Mahârâja of the solar race and the Kâśyapa-gôtra. The Vijayanagara king Achyuta appears to have had two feudatories claiming descent from the Chôlas. One of them was the *mahâmandalêśvara Chôla-kulatîlaka Uṛaiyûrpuravarâdhîśvara* Bôgaiyadêva-Mahârâja, son of Tippayadêva-Mahârâja, mentioned in an inscription at Elvânâśûr in the South Arcot district (No. 174 of 1906). The other was Kâñchirâju Raṅgayadêva-Chôdamahârâjulu referred to in a record at Gôpavaram in the Cuddapah district (No. 479 of 1906). The position which these two occupied under the Vijayanagara kings is plain from the fact that one of them made a grant for the merit of Achyuta under orders from a subordinate of his.

72. At Danâyakankôṭṭai in the Coimbatore district, whose Hoysala inscriptions have been already noticed (see paragraphs 47-51, above) is a Tamil record dated in Śaka-Samvat 1419, the cyclic year Piṅgala, corresponding to A.D. 1497-98 (No. 441 of 1906). It mentions Vîra-Naṅjarâya-Uḍaiyar, who may be identical with the Ummat-

Vîra-Naṅjarâya-Uḍaiyar.

tûr chief Naṅjarâya-Uḍaiyar (*Ep. Carn.*, Vol. IV. {p. 27}). The characteristic

titles of the Ummattûr chiefs are, however, conspicuous by their omission in the present inscription. Mr. Rice assigns A.D. 1482—94 for the Ummattûr Nañjarâya-Uḍaiyar, and as the tract of country where the record has been found probably belonged to the Ummattûr chiefs, it is not unlikely that the Vîra-Nañjarâya-Uḍaiyar of the Daṇâyakaṅkōṭṭai inscription belonged to that family.

73. At Pulivendla in the Cuddapah district is an inscription of the Vijayanagara king Krishnarâya, dated in Śaka-Saṃvat 1431, the cyclic year Śukla, corresponding to A.D. 1509—10. It records the gift of a village by Narasayyadêva-Mahârâju of the Vasishṭha-gôṭra and the Sûrya-vamśa, who claimed to be a descendant of Mâdhavarman of Bezwada (No. 491 of 1906).
 A descendant of Mâdhavarman of Bezwada, who was a feudatory of the Vijayanagara king Krishnarâya. Narasayyadêva-Mahârâju was the younger brother of Basavarâju, son of Tammarâya and grandson of Vallabharâya.

This ancestry enables us to identify him with Śingayadêva-Mahârâja who claims to have made substantial additions to the Kanakadurgâ temple at Bezwada, in No. 329 of 1892, dated in Śaka-Saṃvat 1440 expired, the cyclic year Bahudhânya, corresponding to A.D. 1518—19.

74. An inscription at Jambai in the South Arcot district (No. 127 of 1906), dated during the reign of the Vijayanagara king Achyuta, mentions Vêlûr Bommu-Nâyaka, who must be different from the Bommu-Nâyaka, son of Nâgama-Nâyaka referred to in two inscriptions at Tindivanam and Perumukkal in the same district (Nos. 31 and 36 of 1905). It is also doubtful if Vêlûr Bommu-Nâyaka is identical with the Śiṇṇa-Bommu-Nâyaka of Vêlûr, who was the patron of the Śaiva philosopher Appayadîkshita (*Ep. Ind.* Vol. IV. p. 271). In fact, it may be argued that the plain Bommu-Nâyaka of Vêlûr was distinct from and earlier than the patron of Appayadîkshita, who must have been called Śiṇṇa-Bommu-Nâyaka in order to distinguish him from an earlier chief of the same name. At Narasamaṅgalam in the Arcot tâluka of the North Arcot district are three inscriptions, dated in Śaka-Saṃvat 1560, the cyclic year Bahudhânya, corresponding to A.D. 1638—39 (Nos. 261, 262 and 264 of 1906). They mention no king, but record that Venkatappa-Nâyaka, son of Chennappa-Nâyaka, built a tank at the village and called it Chennasâgaram. The tank was provided with feeding channels from the river Pâlâr. It is not unlikely that the town of Madras is called Chennapattanam after the father of the builder of this tank, who was evidently known as Chennappa or Chenna.

The Nâyakas of Vêlûr.

Building of a tank at Narasamaṅgalam by a Nâyaka.

75. Two inscriptions at Tirumaiyam in the Pudukkōṭṭai State, dated in Śaka-Saṃvat 1591 expired, the cyclic year Saumya, corresponding to A.D. 1669—70 record gifts for the merit of Raghunâthanarêndra (No. 394 of 1906) or Tirumalai Sêṭupati Kâtta-Dalavây Raghunâthanarêndra (No. 398 of 1906). He is the fourth in the genealogy of the Sêṭupatis given by Mr. Sewell (page 228 of his *Lists of Antiquities*, Volume II), who also assigns the dates A.D. 1645—70 for him. Raghunâtha is said to have defeated the forces of Tanjore in a pitched battle and to have annexed the towns of Maṇṇârkôvil, Paṭṭukkōṭṭai, Dêvakōṭṭai, Arundâṅgi and Tiruvâlûr. The Sêṭupati also defeated in two very severely contested battles the invading king of Maisûr at the request of the ruler of Madura and got from the latter the villages of Tiruppôvanam, Tiruchûlai and Pallimadai (*ibid.*, p. 229 f.).

Raghunâtha Sêṭupati.

76. The latest dated inscription in this year's collection is No. 494 of 1906 from Pulivendla in the Cuddapah district. It belongs to the time of a Musalmân chief who calls himself Hajarati Mahammad Jâpharâ Sâhêbu and whose date is A.D. 1691—92. I have not been able to trace this name in any of the reference books accessible to me, but believe it must be that of a local chief exercising some authority in a portion of the Cuddapah district towards the close of the 17th century. The merchants and oilmongers are said to have deserted the town of Pulvindhula (*i.e.* Pulivendla) as they had been forced to supply provisions to the authorities on credit. The chief granted a charter to the merchants that they should not be put to any compulsion.

A Musalmân chief at Pulivendla in the 17th century.

No. 606, dated 17th June 1907.

Submitted.

A. REA,
Superintendent.

Order—No. 503, Public, dated 27th June 1907.

The report is, as usual, a record of much valuable work done, and the thanks of His Excellency the Governor in Council will be conveyed to M.R.Ry. Rai Bahadur V. Venkayya Avargal.

2. With advertence to paragraph 5 of Part I of the report, the Superintendent, Archæological Survey, will be requested to submit his recommendations to Government regarding the conservation of the temples referred to.

3. With regard to the reconstruction or repair of ancient temples containing inscriptions, brought to notice in paragraphs 6 and 9 of Part I of the report, the attention of all Collectors will be drawn to the instructions already issued by Government which are printed on pages 4 and 5 of G.O., No. 190, Public, dated 13th March 1906.

4. The programme of work for the next field season submitted at the end of Part I, is approved.

(True Extract.)

H. BRADLEY,
Ag. Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.

„ the Superintendent, Archæological Survey.

„ the Superintendent, Government Museum.

„ all Collectors.

„ the Political department.

„ the Government of India, Home department

„ the Government of Burma

„ the Government of Ceylon

} (with C.L.).

Editors' Table.